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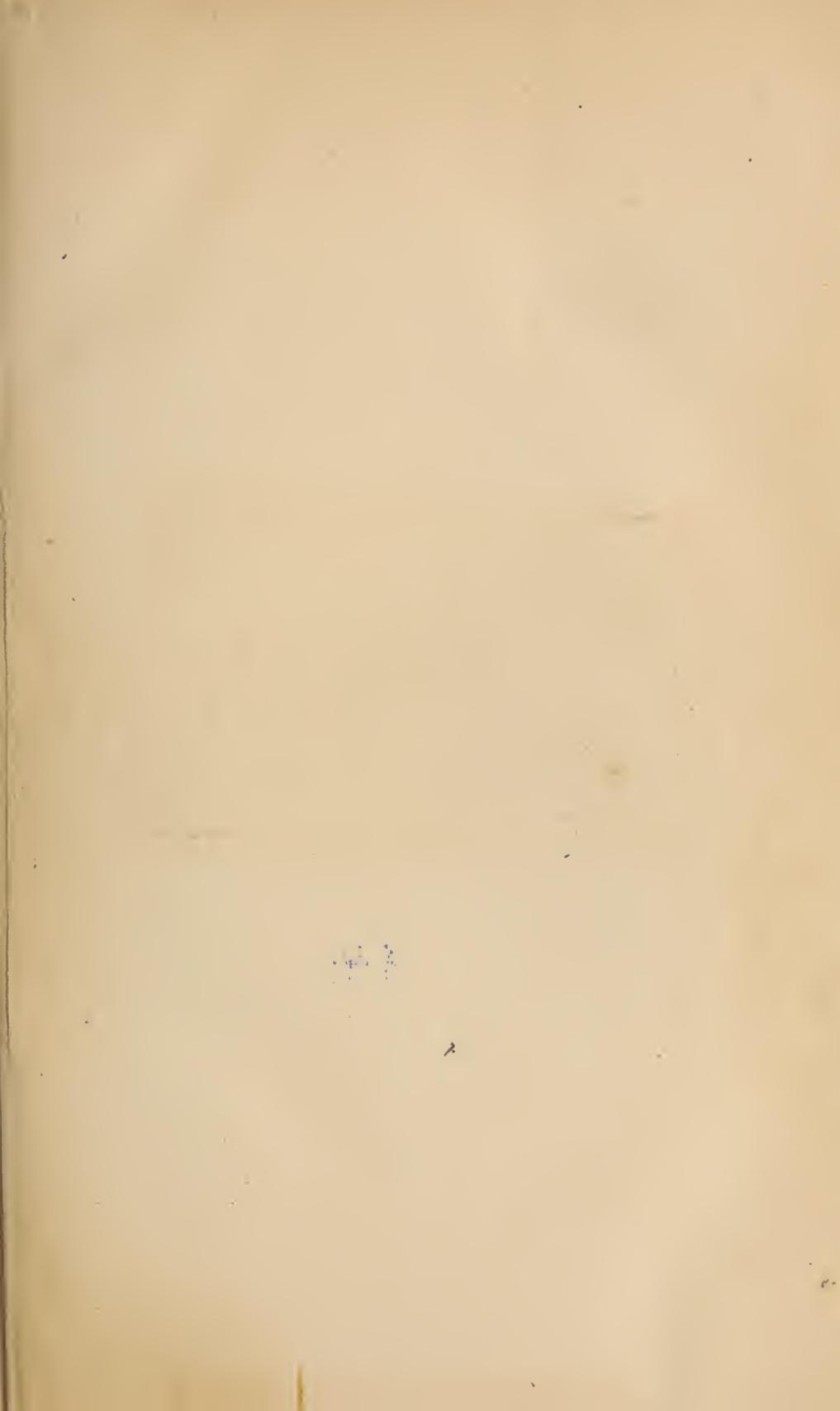
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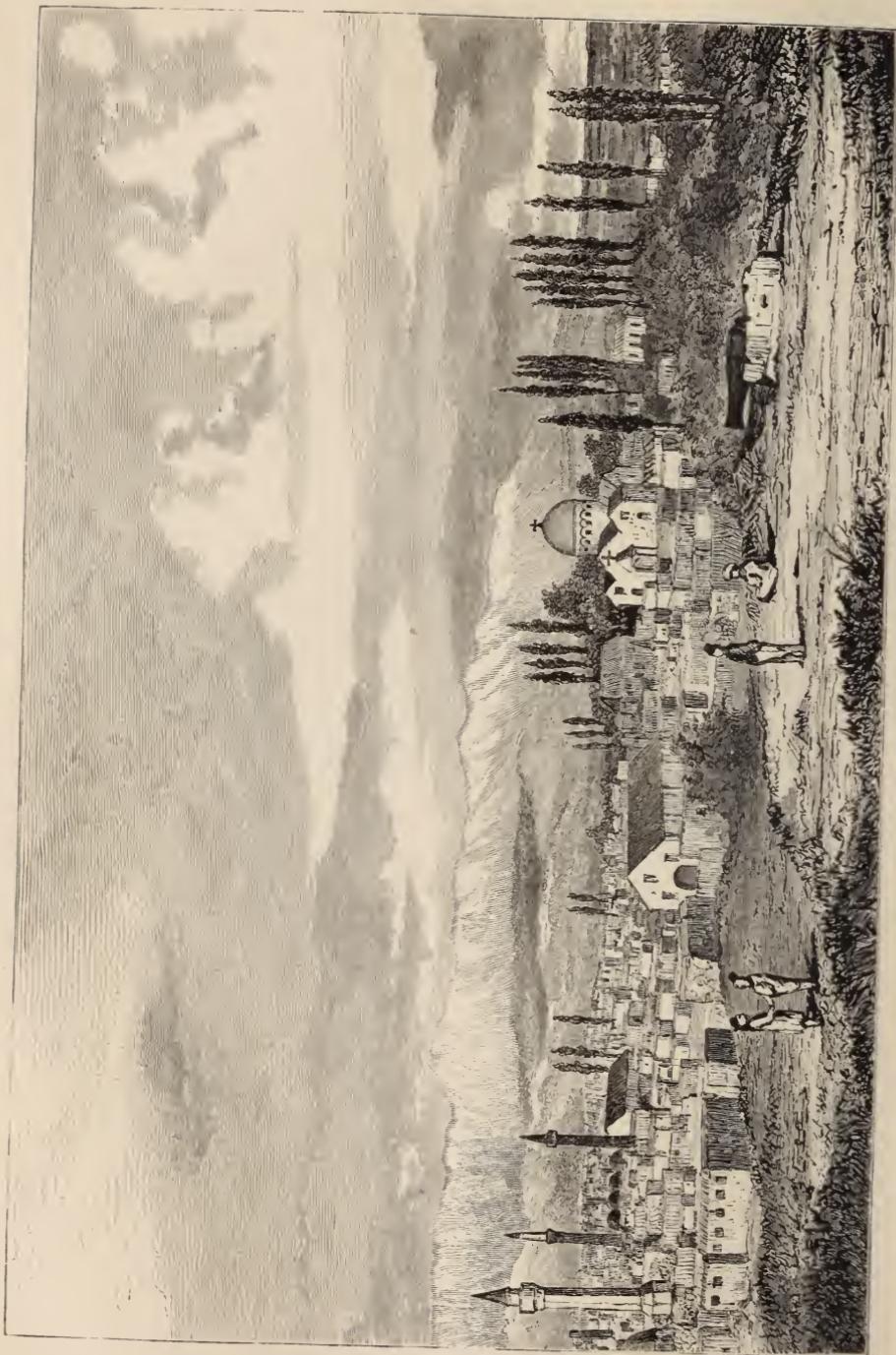
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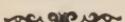




TARSUS.

THE  
MISSIONARY HERALD.

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TARSUS.

BY REV. L. H. ADAMS.

TARSUS, as the birthplace of Paul, will ever attract the Christian, and a sketch of it, slightly deviating from the usual style of articles for the Herald, may not be uninteresting. A glance at history shows that Paul's pride in his birthplace was well founded. The *antiquity* of Tarsus is indisputable. Fable ascribes its origin to Triptolemus, and again to Perseus, son of Jupiter. The Assyrian Sardanapalus, b. c. 820, greatly embellished it, and notwithstanding his commonly-reported fate at Nineveh, there is good reason to suppose he died and was buried near Tarsus. The Medes succeeded the Assyrians, in whose time the prophet Daniel is said to have died in Tarsus, and his tomb, marked by an ancient church turned into a mosque, is held in profound reverence by the Turks.

Bochart affirms that "Tarsus, or Tarshish, in Cilicia, was a famous maritime power from the remotest times"; thus illustrating Psalm xlvi. 7, and identifying her as the mother of Tyre, in Isaiah xxiii. 10. The great number of vessels, therefore, that would naturally trade from the Cilician down the Syrian coast, would greatly facilitate traveling, and makes the attempted flight of Jonah to Tarshish in Cilicia, much more probable than to Tarshish in Spain.

The *political history* of Tarsus was shaped, in a great measure, by its geographical situation. The great pass of the Taurus Mountains was, as now, the sole easy land communication between Persia, Syria, and the West. Tarsus, situated within controlling distance of this pass, was, therefore, with its vast plain, the Virginia of the endless wars between the Greeks, Lydians, Assyrians, Persians, Medes, Syrians, and Saracens, extending over a period of three thousand years, the briefest possible sketch of which would far transcend the limits of this article. Thirteen of the mightiest rulers of antiquity and the Middle Ages have died either in Tarsus or its adjacent plains. The tomb of Julian the Apostate is stills hown there. Repeatedly captured and recaptured by the above-mentioned nations; plundered, burnt, and rebuilt; modern Tarsus stands upon the debris of the whole. The man who wishes to build very frequently sinks a shaft upon his lot, and generally finds the fine-cut stones of some ancient

temple, palace, or bath, ready for use, so that the writer of this is repeatedly summoned by workmen to examine this or that bit of antiquity.

The city is said to have increased twenty-five per cent. within four years, an enormous growth as contrasted with Turkish cities generally; the population being fourteen or fifteen thousand at the present time. Its filthy, crooked streets are being cleaned, straightened, widened, and paved with stones from a castle built by Bajazet, outside the town. The natural situation of the city is very superior.

In *learning*, ancient Tarsus occupied the front rank. Strabo says, that "Tarsus possessed schools of all kinds," and that in philosophy and literature it surpassed Athens, or Alexandria, even. He then enumerates a long list of names, illustrious in philosophy and literature, several of which were of tutors or intimate friends of Roman emperors,—Cato, Cicero, etc., the latter of whom lived for a time in Tarsus as Proconsul of Cilicia. It is a curious fact, announced by high English authority, that the *real* founder of Oxford University was a learned Christian bishop of Tarsus. It was the custom of scholars, after "graduation," to migrate; so that Strabo says, "Rome is full of learned men from Tarsus." How much was Paul indebted to these schools; and did he hear philosophical wrangling in Athens that reminded him of his distant home?

In *religion*, the people of Tarsus were decidedly eclectic. They represented "Liberalism" in ancient times. This was favored by the cosmopolitan character of its population, which was the combined effect of the geographical situation of Tarsus and its facilities for learning and commerce. Every religion known here found its representatives, each of whom, by constant discussion and familiarity with rival systems, was gradually led to adopt whatever he considered correct. This is proved by the fact that statues, or portions of the same, of nearly every god known to antiquity, have been found in Tarsus. Mr. Barker's splendid collection, discovered here in 1853, is intensely interesting, as representing the religion of its ancient inhabitants. Mr. Barker thinks a radiated head of Apollo implies the union of Baal, or Sun worship, with the Greek divinity, and the same with a high fluted columnar crown, connects this god with Osiris of Egypt. Whatever may be true of such a classification, there is ample evidence to show that the people "were all things to all men" in religion. How much this plastic faith had to do with a total corruption of all morality, we may not here inquire, but the character of the people passed into the proverb, "A Cilician with difficulty tells the truth"; in which respect, even to this day, they have made no alarming improvement. Knowing this, with "the glorious gospel of the blessed God," Paul hastened up from Antioch to preach deliverance to his dying fellow-townsmen, through Jesus Christ.

Tarsus, with Cilicia, early embraced Christianity; but as ages rolled away, the churches grew corrupt, lax, heretical, until there was no remedy. The Saracens, under Khaleed, called, most significantly, by his followers, the "Sword of God," swept the guilty land like a whirlwind, so that from about A. D. 975, until the present, with trifling interruptions from the Crusaders, the Moslem has five times daily cried the lie of the false prophet from the towers of this beautiful region.

Of the 15,000 souls in Tarsus, about three eighths are Moslems, one quarter Pagans, or, a pleasanter word, Deists,—a strange sect, the secrets of whose

worship are unknown,— and the remainder are Armenians, Greeks, Protestants, and Catholics, mentioned in the order of their numbers. The place is now an out-station connected with Adana, of the Central Turkey mission.

In the picture, at the extreme left, in the background, is the mosque marking the supposed tomb of Daniel the prophet, and near by the governor's house. The great Mosque of Tarsus is in the foreground. The large building with a dome is the Armenian church, and the one nearly in front, the Greek church. The new Protestant chapel is seen among the trees at the right. The building also contains rooms for the pastor, a school-room, one for the teacher, and one for missionaries visiting the city. The church numbers eleven, and the congregation, the past winter, has *averaged* about fifty, a large number of whom are transient residents. The property of the people proper, though small, pays twelve per cent. for religious and educational purposes, and one result is, there is a good degree of spiritual life that augurs hopefully for the future.

May we not ask the prayers of all who read this, that the return of the gospel to Paul's birthplace, after so long an absence, may save the souls of those who hear the truth?

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## CONCURRENT VIEWS OF MISSION POLICY.

AN eminent German author once remarked that his own opinion was infinitely strengthened as soon as another believed it. It is with some such feeling that we have read an article in the December number of the (English) Church Missionary Intelligencer. It will be of interest to the friends of the American Board to find its methods and general policy so thoroughly indorsed by one of the oldest and most successful English Societies, as they are in the following passages.

### I. THE NATIVE AGENCY.

“A nation can be evangelized only by a native Christianity raised up from amidst itself. The leaven is a part of the lump. It possesses a homogeneity with the lump which it is intended to act upon, which specially fits it for its work. So, precisely, it is with a native Christianity. It embodies itself in converts and congregations won from amongst the people themselves, of their own blood, and race, and language. Thus it becomes naturalized in their eyes, and disengaged from those foreign peculiarities which more or less remind the people that it has come to them from another land, and so, *à priori*, prejudice its reception, it works its way with less of difficulty. The people have more reliance on teachers raised up from amongst themselves. They trust them more fully. They understand them better. They receive them with more confidence, and admit them more readily into their houses. There is less temptation to regard them as persons by whom they may be advantaged in a temporal point of view. They are less likely to confound the secular with the spiritual. There is less room for the springing up of mixed motives tending to insincerity and eventual disappointment. Native pastors and native teachers raised up from amongst the masses, constitute a portion of those amongst whom their work lies, and are therefore qualified to act as leaven.

“We do not, therefore, wish the European agency so to overlay the work as

to interfere with and hinder the uprising of an energetic native Christianity; and it would certainly do so were it so numerous as to render the necessity for native efforts less obvious."

## II. THE PROPER WORK OF THE MISSIONARY.

"The true work of the European missionary is to make a good beginning. It is not so much the quantity as the quality of the work. To sacrifice the latter to the former, to admit the doubtful in order to augment the total, is a suicidal proceeding. The genuine may be so small in bulk as to lie within the palm of the hand, but such results, however despised in the world's eyes, constitute the true initiative, and are like the five smooth stones which David chose him out of the brook, which the giant, could he have seen them in the shepherd's bag, would have despised as he did the shepherd's staff; but by one of which he was slain, because it flew from David's sling in the power of God. It is 'the stone cut out without hands,' — not the mountain into which it afterwards developed, — but while it was yet a stone, that smote the ponderous image upon its feet and overthrew it. Genuine work, however small in bulk, possesses a concentrated power, which does not belong to a more diffusive work, in appearance, indeed, more imposing, but less select in its materials. . . . .

"That, therefore, which should constitute the grave object and aim of the European missionary is, that whatever is done should be thoroughly real and genuine. It is not intended to imply that the little church which the missionary raises up should be such as to constitute a pure communion. However desirable such a communion might be, yet in this preliminary phase of Christianity, when it is in conflict with the subtle influence of the world — a system conceived and organized by the god of this world, and still in its ascendancy — this cannot be expected. But it is intended to assert that the spiritual element in the nucleus should preponderate, and hold in subjection whatever is of an opposite character; so that the unsound element, however it may embarrass, shall not rule; and that its position in the Christian body shall be precisely that of indwelling sin in the regenerate man, a subjugated evil, which, however it may disturb, exercises no dominion.

"This is possible, nay more, this is essential. Unless the initiative work accomplished by the European missionary possess this property it is nothing worth. Not only is it not calculated to promote the progress of Christianity, but it is obstructive, and constitutes the most serious of impediments. A nominally Christian body that does not exemplify Christianity nor reflect its light on the surrounding heathen, renders Christianity desppicable in their eyes, and indisposes them to its reception; for why should they change the religion of their forefathers for that which, having no power, leaves the human character as low and degraded as it ever was before?"

## III. THE NATIVE PASTORATE.

"There can be no more certain mode of stunting the growth of a native congregation — its growth in every sense, numerically and in Christian character — than to retain it under the pastorate of a European, however earnest and able that missionary may be. The converts lean upon him as the hop does upon the central pole, and become unfitted to stand alone. He is not one of

them, and while they conform externally to his wishes, as the hop in its elasticity adapts itself to the sinuosities of the pole, they are not one with him; their growth is separate, and is a weakly one. Regarding him as of a superior race, endowed with powers and sympathies dissimilar to their own, they consider it as an impossibility to be like him. His habits are foreign; his dress, his mode of life, diverse from their own. They are not expected to adopt these, and so it becomes an easy process to conclude in their own minds that there is very much in his Christianity which is foreign and western, and which is not suited to them. Thus, in many instances, instead of the Hindu being Christianized, Christianity is Hinduized, and brought down below its true level to meet the peculiarities of the native mind. As an evangelistic and educational agent the European stands preëminent, but for the pastoral charge of a native congregation he is unfit. Nor is the false position thus assigned him more prejudicial to the congregation than it is to himself, for it warps his thoughts and habits from his proper work, which is missionary, that is, direct aggression on the unimpressed heathenism which lies around. So soon as Christian converts become numerous enough to be formed into a congregation, that congregation ought at once to be placed under the charge of a native pastor. This was the successful principle of the Apostle Paul — ‘they ordained them elders in every city.’”

#### IV. SUPPORT OF NATIVE PASTORS.

“Here, however, arises a difficulty, and one at first sight sufficiently formidable. Native pastors are expected, at least in part, to be supported by the congregations to the charge of which they are appointed. This is a rule of the Society, and it is a wise one; for otherwise how shall the native congregations ever be raised out of the old and degrading position of dependence on the Society, or ever be stimulated to that self-support, without which they can have no respectable position in the eyes of their heathen countrymen; and yet, if this be a prerequisite, how shall it be attained amidst the struggling poverty of the Christians? The rule, however, is ‘to their power,’ not beyond it; not as a matter of necessity, but of their own willingness. Let the Kishnagurh Christians do what they can. It may be very little that they can do; that little, however, conserves the principle, and assuredly ought to suffice; for the introduction of a native pastorate is, in our opinion, an urgent need; so urgent, that at whatever cost it ought to be supplied, and that promptly; for unless this be done, the mission will become a ruin.”

#### V. MATERIAL AID SOUGHT.

The experience detailed in the following extract is not peculiar to the locality referred to:—

“At Bhagulpore there is a Christian congregation, numbering 317 souls. Evidently this congregation needs transplanting from European to native pastoral care. The native Christians lean upon the European missionary, and expect from him help in temporal things, which they conceive it to be his duty to impart, and which could not be yielded without destroying all hope of their taking root in the soil of India as an independent native church; for, as our missionary remarks: ‘The character of the natives is generally such, that the less the missionary mixes himself up with their temporal affairs, the more chance

he has of benefiting his people spiritually.' Yet so long as a European occupies the central position of pastor, the temptation to depend upon him is too great, and they will attempt to lean upon him unduly, and feel offended if he does not fulfill their expectations. Some of Mr. Droese's people considered that he ought to provide for them a piece of land on which they might settle and become his tenants. Another young person, left a widow, instead of setting to work to earn her own bread, expected to receive from the hands of the missionary a monthly stipend; and he was urged to comply with her wishes by the threat that otherwise she would leave the Christian community altogether, and seek a livelihood with Mohammedans. The importunity was resisted, and the result is that she now works, and earns more than she requires for herself and her child. 'That native Christians,' observes our missionary, 'so much look to their missionaries for temporal support is a great evil. However, missionaries everywhere in India now see the evil, and are striving to uproot it.' But the surest and safest mode of accomplishing this is, that the European should vacate the position of a pastor, and, filling up the vacancy by a native, go forth to the prosecution of his own proper evangelistic work."

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### LETTER TO THEOLOGICAL STUDENTS.

THE following letter from Mr. Trowbridge, of Marash, Turkey, was directed to "the members of the senior class" in one of the theological seminaries in the United States. It is equally appropriate for those in other seminaries, and may well be pondered by young pastors also. An article in the Herald for February last—"The Necessity"—sufficiently indicates that there are equally urgent calls from other mission fields.

"DEAR BRETHREN,—Will you pardon me for calling attention to the pressing wants of the Central Turkey mission? Allow me to make the following statement: This is one of the three missions to the Armenians in the Turkish Empire. Originally there was but one mission, but as the work enlarged, it was found impossible to manage it all with but one organization, and at length *four* missions have been organized. They are called the "Western," the "Eastern," the "Central," and "European Turkey" missions. This last is to the Bulgarians and Turks of European Turkey. Our mission, the "Central Turkey," lies just east and north of the eastern end of the Mediterranean Sea. The greater part of its territory is west of the river Euphrates and south of the Taurus Mountains, though we have two or three flourishing out-stations east of the Euphrates, and one at least north of the Taurus. At a rough estimate, the territory of the mission may be said to be about 300 miles in length and 200 in breadth. The entire population of this territory amounts to more than three millions of souls. The great majority of these are Turks; but there are also many Greeks, Arabs, Turcomans, Kurds, and Jews, besides one hundred thousand Armenians.

"Evangelical labors began among the Armenians in this mission field in the year 1847, and have been steadily prosecuted ever since. That these labors have been attended with the Divine blessing will appear from the following facts: There are now in the mission twenty-two regularly organized Protestant

churches ; fourteen ordained pastors, seven preachers ; forty-four school teachers ; ten other native helpers ; one thousand five hundred children in the common-schools ; one thousand four hundred and sixty-eight church-members ; thirty-one Sabbath-schools ; thirty-two places where the gospel is regularly preached ; while the average attendance on the Sabbath-schools and Sabbath services is four thousand three hundred ; and the whole number of enrolled Protestants six thousand eight hundred and ninety-nine. There is a well organized female boarding-school in the mission, with twenty girls in attendance ; a theological seminary with thirty-five students ; a girls' high-school with thirty-five. Many of the churches and schools are entirely self-supporting, and *all* do much towards their own support.

"These statistics are encouraging, yet they give you little idea of the extent to which society in general has been pervaded and leavened by gospel truth.

"You can readily see that the responsibility of carrying on so extensive a work is not a small one. Church edifices, parsonages, and school-houses have to be erected ; native pastors, preachers, and teachers have to be consulted ; native churches are to be watched over ; important and difficult questions of missionary policy have to be considered ; natives are to be educated for the gospel ministry ; new places are to be occupied ; sermons must be preached ; books must be prepared for the press ; colporters must be superintended ; mission meetings must be held ; correspondence with the Board must be maintained ; and a never-ending stream of callers must be received, welcomed, and heard with kind forbearance. We are like soldiers engaged in a battle. A thousand motions must be made, and all with decision, energy, and regularity, in order to success. You will not wonder when I tell you that often we hardly know which way to turn. I believe I speak the simple truth, without exaggeration, when I say in regard to myself and all my associates, male and female, that such is the case.

"To do all that I have mentioned, and a great deal that I have not mentioned, there are in our mission just *seven* ordained missionaries and one missionary physician, aided by twelve faithful American women, seven of whom are the wives of missionaries. Of the ordained missionaries, one is an old man, who has been in the service thirty-six years. Two others have lately come, and are therefore learning the language, and have hardly begun regular work ; yet we rejoice that they are with us. You see, therefore, that the laborers are few, while the harvest is great. We do need four or five more missionaries very much, — men of good health, of good ability, of earnest piety, of good common sense.

"Cannot some of your number come to our aid ? You will receive a hearty welcome, and your reward will be given you by the Master. I write to you directly because we get no encouragement from the Missionary House. The Secretary writes us that they are doing all they can to supply our wants, but the men are not forthcoming. Dear brethren, does not the voice of our ascended Lord call you to this blessed work ? Remember this field in your thoughts and prayers. It is white for the harvest ; where are the reapers ?"

## A FAREWELL LETTER FROM MR. COAN.

MR. COAN, whose very successful life of labor at the Sandwich Islands has been pleasantly interrupted by his recent visit to the United States, about to return again to his island home, has written a letter of farewell which his many friends in this land will be glad to see. It is addressed to the Foreign Secretary of the Board, was written in February, but was not received in season to appear in the March number of the Herald.

“MY DEAR BROTHER,—Your pilgrim brother and sister, Titus and Fidelia Coan, are about to turn their faces toward the setting sun. But before we do this we cannot forbear, through you and the Herald, to drop a word of affectionate farewell to our numerous friends in the United States. For more than nine months we have enjoyed their Christian fellowship and generous hospitality. Everywhere, doors and arms and hearts have been open to receive us. Our welcome has been cordial and warm, and no feature in it has been painful but this, that we have, from a sense of duty to our blessed Master, felt obliged to tear ourselves away from precious friends before we or they were satisfied with the visit.

“It was not until after an absence of thirty-six years that we consented to return, for a brief season, to our fatherland. With tender hearts and tearful eyes we anticipated many a sad and silent walk among the tombs of dear departed friends. During our absence, two fathers, two mothers, nine brothers and sisters, and a host of ‘kith and kin,’ had passed beyond the river. Great changes had also come over the scenes of our childhood and youth. In many a house, once jubilant with joy, the Æolian harp sighed in mournful strains from the windows. Autumnal winds and autumn leaves now sweep over many a field once clothed with the beauty and the brightness of spring. We almost dreaded to revisit the houses, the churches, the cemeteries, the forests, the fields,—

‘The rocks and the rills,  
The valleys and hills,’—

of our dear native land. Busy memory threw a saddened state over the bright picture of life’s young morning. All this we anticipated—all this we have felt. Changes *must* come. The law of mutation is the law of all things visible to mortal eyes.

“But we are happy to say, that sadness has not been the predominating feature in our experience while here. In place of the friends who have gone before, the Lord has given us ‘a hundred,’ yea, a thousand ‘fold,’ of ‘fathers and mothers, of brothers and sisters,’ with whom we have taken ‘sweet counsel,’ and whose kindness and love have more than compensated for the loss of the departed.

“We have traveled in many States, and met many thousands of Zion’s friends. And it has been our privilege and our joy to meet and commune with Christians of many denominational organizations, and to find in them *one heart, one purpose*,—all bearing the image of ‘*one Lord*,’ all exhibiting the features of ‘*one body*,’ and all striving to establish the one great and everlasting kingdom of our Lord upon the earth.

"We have marked the vast expansion of our country—in territory, in wealth, in art, in science, in general education, in power, and in all the material resources and the vital forces of life. And while we mourn over the ten thousand evidences of sin and degradation, of corruption and crime, of want and of woe among multitudes, we do also rejoice, and give thanks to God, that through the zeal, the wisdom, the love, and the untiring patience of Christian philanthropy, great multitudes of the poor, the degraded, the outcast and friendless, the benighted and sin-ruined, are being sought out and rescued from the physical and spiritual evils which rest upon them.

"And now, as we are about to bid, as we suppose, a final farewell to our beloved country, and to the many precious friends whose hospitality we have enjoyed and whose Christian love and fellowship have made our visit a sweet ovation, our prayer is, that God Almighty will evermore have our nation in his holy keeping; that he will establish truth and righteousness in all our borders; that he will make our 'walls salvation'; and that we may be that 'happy people whose God is the Lord.' Above all we pray, that the Lord will say to our American Zion,—'Arise! shine! for thy light is come.'

"In conclusion, let us say to our friends collectively, what we cannot say individually, 'the Lord bless you, and cause his face to shine upon you.' The Lord make you to be fruitful in all good works. The Lord cause your love to abound more and more toward all men. And may we all live and labor for Christ; may our field of toil be *the world*; may our love be *broad as eternity, and deathless as God*.

"Your fellow-servant 'in the kingdom and patience of Jesus.'

"TITUS COAN."

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#### A MISSIONARY DEFICIT UNEXPECTEDLY PREVENTED.

THE Berlin Missionary Society has had a remarkable financial experience within the last few months. During the first half of 1870 its receipts were very satisfactory; but during the last half of the year, by reason of the war between Prussia and France, they were seriously diminished. On the 1st of January, 1871, it was found that the ordinary income of the twelvemonth which had just closed, had been but 47,079 thalers, or 21,164 thalers less than the income of 1869. And it was also found that, in the absence of extraneous and extraordinary assistance, there must be a debt of 10,000 thalers. But Providence had kindly arranged that the needed relief should come from an unexpected quarter.

In 1857, the well known Griqua Captain, Cornelius Kok, conveyed to the Berlin Missionary Society three or four square miles of territory, lying on the Vaal River, South Africa, for the nominal sum of 500 thalers. His object seems to have been to aid the Society, by means of this large tract of land, in giving the gospel to the Korannas. A part of it, however, was so barren and worthless that the Land Commission of the Orange Free State did not regard it as deserving the honor of being taxed. And yet, in this desolate region, diamonds have been found within the last few months! A multitude of adventurers hastened to the spot, of course, anxious to enrich themselves with the new-found treasure; and inasmuch as it was impossible to keep them away, the

missionaries asked that a certain percentage of the precious stones, discovered upon their property, should be given to them. It was not easy to compass their object; for men who rush to gold fields and diamond fields, are not always careful to respect the rights of others. But after much trouble and perplexity, 10,000 thalers were secured for the missionary society, before the end of 1870, just enough to enable the Committee at Berlin to report the treasury free from debt!

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### SAILING OF THE "MORNING STAR."

THE new Missionary Packet *Morning Star* did not finally leave Boston for Honolulu, until Monday, February 27th. On her first departure, before getting out of the bay, it was found that she was "too stiff," *i. e.*, had too large a portion of the heavy part of her freight stowed in the bottom, holding her "stiffly" upright, so that she did not yield sufficiently and comfortably to the sea,—the very opposite of "crank," as she was reported to be by one paper,—and the captain wisely put back to remedy this evil.

When the vessel was completed, there was no reason to expect that more than half a full freight could be obtained. A sufficient quantity of ballast for the expected amount of freight was therefore at once put in, with a quantity of bricks. But more and heavier freight came than was expected, so that the amount stowed for ballast was in excess. The bricks and some ballast were therefore removed, and some of the weight was stowed higher, so that she went to sea in firm trim, giving great satisfaction to her officers, and to nautical friends who went in her down the bay. She will doubtless more than make up for the few days' delay, by a speedier passage.

The officers of the Board feel under very great obligation to the Hon. Alpheus Hardy for his invaluable services in connection with the building and fitting out of this vessel, which will do credit to the excellent builders, Messrs. Curtis and Smith. They also have put Christian love, as well as labor and skill, into this piece of their handiwork.

More than \$4,000 are yet needed from the children to pay for the vessel. Shall we not have it soon?

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### MISSIONS OF THE BOARD.

#### Western Turkey Mission.

##### WORK AT MANISSA.

MR. BALDWIN, formerly of Constantinople, now of the Smyrna station, wrote, January 12th, from Manissa, about 28 miles northeast of Smyrna, where he has rented a house.

"When I wrote you last we were having some trouble about our house, the Turks wishing to eject us. Through the kind assistance of our consul at Smyrna

(Mr. E. J. Smithers), we have succeeded in maintaining possession, and now that the Turks have become used to us, I am inclined to think our presence among them gives little or no offense. The men occasionally come in to visit me, the women come oftener to see Mrs. Baldwin, and I think we shall find a ready entrance into their houses when we have advanced a little further in the use of their language.

"Pastor Hagope Hampartsune had also just arrived when I wrote you last. The

Sabbath after he came we opened a preaching service in the Turkish language, at which there were eight persons present. The next Sabbath sixteen came, and the third, thirty-two. This is the highest number we have reached, our congregations since then averaging from fifteen to thirty. Of these we may count eight or ten as regular attendants; there are others who come occasionally, and every Sabbath there are several entirely new-comers; so that in all quite a large number have come under the influence of the preached word. We have, also, very encouraging evidence that the truth has not been proclaimed in vain, though none, as yet, so far as we can determine, have truly repented of sin and been converted.

"The priests, both Armenian and Greek, keep a sharp lookout for the members of their flocks; not caring how often they visit wine shops, drinking saloons, and other dens of wickedness, but very sure to call them to a strict account should they happen to go to the Protestant place of worship. These priests resort to many expedients in order to intimidate the poor and ignorant members of their churches, and, as might naturally be supposed, especially in a country where civil as well as ecclesiastical authority is vested in the clergy, with considerable success. But while others labor to put hinderances in the way of those who desire to seek after the truth, it is our blessed privilege to endeavor to remove them. With this purpose, Pastor Hagope and I spend three afternoons in the week in the markets, visiting from shop to shop, encouraging those who find it difficult to bear up against the opposition which they meet (often from wives, parents, brothers, and relatives), striving to deepen the impression which the truth has begun to make upon their hearts, and to awaken a desire for more and more light and knowledge — a longing which will enable them to overcome all obstacles, and persevere in their inquiries until they find the way of life.

"We have also opened a (paying) day school, which has now some twelve scholars. Mrs. Baldwin goes to the school three times a week, and gives lessons in

English and vocal music. As the language of the school is Greek, she has learned to read that language so as to be able to teach singing."

#### LABORERS FEW.

Mr. Baldwin notices, briefly, several other places in the Smyrna field, and then says: —

"I have spoken only of points actually occupied by helpers. I might mention many more places, quite as important, which are entirely destitute of all gospel privileges, save as they may be visited from time to time by a colporter, whom we employ for this purpose.

"If I have not much to report, it is not because there are not abundant and encouraging openings for missionary labor, but because there are so few to gather in the harvest. A short time since I appealed to Mr. Trowbridge for native helpers, and when he related the wants of our field, at a monthly concert in Marash, a deep interest was awakened in our behalf, and Pastor Murad, of the First Church, said he felt like resigning his charge and coming over to help us for five years. Would that young pastors and preachers in America would feel a like responsibility for the millions in Turkey who are perishing without the gospel. Who will come to join us in our labors for the salvation of the multitudes in this vast field?"

#### WEEK OF PRAYER AT SAMSOON.

A letter from Mr. Leonard, of Marsovan, dated at Samsoon, January 5th, makes pleasant mention of the week of prayer at that place, the sale of Bibles and other books, certain indications of reform in Oriental churches, and the importance of Samsoon as a place for Christian effort.

"It may interest you that a small congregation of enlightened Armenians and Greeks here, on the shores of the Black Sea, are observing the *week of prayer*. About thirty persons, including women and children, meet every evening in an upper room, leased by the Board, and, following the order of topics suggested

by the Evangelical Alliance, engage in prayer and praise. Pains is taken to give to the meetings a social character, and to have the room attractive and pleasant. A merchant brother brings some Turkish carpets to cover the hard wood floor, making a nice seat for the children; a watch tinker volunteers a marine clock, which finds a prominent place on the bulging mantle-piece; two native sisters arrange in good taste the usual supply of stiff cushions on the divan against the wall; and the low, unpainted candle-stand rejoices in a pure white table-spread. Our preaching is in Turkish. The singing is unqualifiedly congregational. If it sometimes lack melody, the want is more than compensated by the delight which every one feels in having a part.

"Though circumstances have not hitherto warranted the formation of a church in this place (according to the principles of our mission), and this community of Protestant believers have no one to guide or instruct them in religious things, except on the very rare occasion of a visit by some itinerating missionary, I cannot but hope the Lord Jesus finds among them witnesses to his saving grace. Punctual and regular attendance at the meetings, close attention, a solemn demeanor, and withal efforts to bring in others—signs which cheer a minister at home—encourage *our* hearts as well. How pleasant also to know that our daily assembling during this *week of prayer* is in concert not only with many like, or larger, congregations, in this empire, from the mountains of Ararat to the river of Egypt, but with Christians of every name in Great Britain and America, and on many a heathen shore, who worship the Father through the intercession of our Lord Jesus Christ. Whether it be in Turkish, English, Tamil, or Chinese, we listen to the same life-giving word, we sing the same spiritual songs, we pray for the same great blessing—the coming of that *Kingdom of God, which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.*

#### SALE OF BOOKS.

"Renewed efforts are being made to extend, in Samsoon, the leaven of truth.

Two book-stalls exhibit a good assortment of Bibles, Testaments, and other religious books in various languages. A youth may be seen going up and down the streets with a little palm-leaf satchel upon his shoulders, and a copy of the New Testament or Pilgrim's Progress in his right hand, as he cries 'Holy Book! Holy Book! Come, buy the Holy Book!' I have just received an order from a merchant for twenty Turkish Bibles in the Greek character, and a Commentary for the Greeks (not yet printed) is in great demand.

#### REFORM IN ORIENTAL CHURCHES.

"Evidence of a gradual reform in the Oriental churches, especially the Armenian church, as the result of evangelical labors, crops out in almost every city. Consecrated pictures leave church walls for the garret; silver crosses go into the refining pot; auricular confession is neglected; many superstitious ceremonies and foolish restrictions, imposed by the priesthood, are regarded only as a curious relic of the past. We note, also, a growing friendliness towards Protestants, and occasionally very sensible efforts, in emulation of them, to educate the people. An instance in point has just come to my knowledge. An evening school and a Sunday-school have been opened in the Armenian church here, sixty-five leading and influential men having pledged themselves to sustain the school by their own presence and labors. 'Whoever knows anything,' said the President of the Society to me, at one of our meetings, 'is to teach whomsoever knows it not.' A better example still may be found in Marsovan, where the Armenians freely consult the Protestant pastor (in regard to rules and regulations for their meetings), have introduced the New Testament in their Sabbath meetings, and lopped off a good part of the ancient liturgy, which is no more intelligible to them than the Latin Ave Maria is to an Irishman.

#### IMPORTANCE OF SAMSOON.

"As the principal port between Constantinople and Trebizon, Samsoon gains importance with every menace from St. Petersburg. Though suffering immensely

from a recent conflagration, the city is being more substantially rebuilt. Turkish, Russian, Austrian, and English steamers touch here every week. There should be a Protestant meeting-house, with its Sabbath bell, inviting the passing traveller to a free gospel.

"Men flee from Samsoon in the summer because of fever and ague influences, but in winter a residence here might be safe and agreeable. Our rooms are comfortable, with no fuel but a pan of coals. The mountain landscape reveals as bright a carpet of green as do Berkshire hills in the month of June. Beyond an orchard of olive-trees, I see cattle grazing; the ploughman is turning up the soil, and flocks of pigeons are stealing the newly sown grain."

#### THE SCHOOLS AT MARSOVAN.

Mr. Smith, writing from Marsovan (350 miles east of Constantinople), on the 5th of January, refers to the theological school there, and the girls' boarding-school, as follows:—

"I trust others have written you in regard to our examinations and commencement. We graduated thirteen young men, twelve of whom have already entered upon the work of preaching; while one is teaching here in Marsovan, where a teacher was greatly needed. These twelve are scattered throughout the Broosa, Nicomedia, Marsovan, Cesarea, and Sivas fields; and though we have not the same degree of *confidence* in all, we have a good degree of *hope* that *all* of them will prove able, faithful, and successful ministers of the word.

"Eight young ladies graduated from the girls' boarding-school at the same time, all but one of them members of the church. By their fidelity and progress in study, and still more by their warm love, conscientiousness, and Christian zeal, they had greatly endeared themselves to us; and we have strong confidence that they will be ornaments of their sex, and instruments of great good. Most, or all of them, are already in important spheres of usefulness, as teachers or Bible readers.

"We follow all these young men and women with a good deal of hope, and at

the same time with no little anxiety; but always with trustful prayer, knowing that the Lord is able to make them stand."

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#### Eastern Turkey Mission.

##### A TOUR IN KOORDISTAN.

A LETTER from Mr. Pond, of Mardin, written mostly at Mosul, in December last, gives facts of interest not only in regard to his journeyings on the way to Mosul, but respecting several of the out-stations visited.

"From the date of this you see that I am on the banks of the Tigris, and within half an hour of those huge mounds beneath which slumber the remains of that exceeding great city, of three day's journey. But not of Nineveh do I intend to write. I wish to give you some hints and glimpses of our work in Koordistan, as seen by me in the early part of this tour.

*Church building at Kullith.* "Two months ago I started from Mardin. Eight hours of one of the fairest days of mountain travel brought me to Kullith, a village of Jacobite Christians, where we have had, for a number of years, teachers and preachers. Slowly the work has progressed, under many trials, with retrogressions, persecutions, and in much poverty of the oppressed people; till at last, with the help of the church in Sert, and that of the mission, they have risen—men, women, and children—and have built a fair house of worship, containing also suitable dwelling rooms for their preacher and his family.

"There has been a deal more gained in the erection of this humble house than at first meets the eye. This little flock, gathered from the wilderness and the mountains, felt for a long time that it was impossible to build, and thus secure a house for worship. And the effort on their part has been very great. But so soon as the command came to 'go forward,' a new consciousness of faith and strength impelled and sustained them. In their work and by their work they

have grown strong. Yet more; the Patriarch has from the first been their bitter enemy, using all his influence with the Pasha to thwart every purpose of the Protestants. Time and again have we been obliged to send our faithful Shemmas Suleiba from Mardin to Diarbekir, where delays of a week's time have hindered his more evangelical labors. After hearing what the Pasha and Patriarch had to say, he must return to Mardin, to Kullith, and to Mediat, which corresponds somewhat to our country towns. Here he must obtain papers of permission to build in Kullith, provided there is no opposition of such a nature as to effectually prevent. From the heads of the village he must obtain testimony to this effect, and return to Mediat, where the proper papers are given. With these he returns to Mardin, and to Diarbekir, for the final order from the Pasha. This, even now, is not so easily obtained, as the Patriarch has not rested meanwhile, and though knowing he cannot finally prevent, he determines to hinder to the last. The order has been obtained, the house built, and the little flock of newly hoping Christians is gathered before winter in their place of prayer.

"We have confidence in the real piety and growing faith of at least four among the sixteen men who constantly assemble to hear the word, and who (almost all) are learning to read. There is a good school of boys; and a good teacher and preacher to guide them this winter. It is a place of hope. We expect this, within not many years, to become a valley of peace, where for years has been strife and oppression, and thick moral darkness.

"*From Kullith to Sert* was a journey of three days, constantly penetrating into the mountainous country of the Koords, and passing the few villages of Christian population at long intervals. These Christian villagers, in many, indeed in most cases, differ very little from the Moslem Koords,—even their dress, usages, superstitions, and holidays being alike. They truly are sheep having no shepherd,—scattered and wild, plundering and robbing strangers often, and constantly op-

pressing one the other. The soil is hard, and their living, when not poor, is uncertain. Often, in these lonely rides, the great difficulties of prosecuting *our* work, as I compare this with more populous fields, force themselves upon me. Where, for example, our Harpoot brothers have to travel hours, we have to travel *days*, to reach our people, and to extend our work. Villages of any kind are few as compared with the Harpoot field, and many villages are Moslem, to which we do not expect yet—not for a long time, if ever—to effect an entrance. This work among the Moslems will, in all probability, be done only by native agency. Until we can secure the active coöperation of nominal Christians, how can we expect the great mass of those who despise the very name of Christian to become servants of Christ. Weary are the miles and days of travel to reach a few Christian praying men, in city or village, and draw them to Christ, and confirm them in the faith. The travel in this part of the 'interior' certainly is attended with the greatest changes—from cold to heat, from shine to shower, and wind, and frost, and snow. Sleep is only possible, or attemptable, in stifling stables, with a perfect menagerie of animals and fowls, and winged and creeping creatures, too numerous to catalogue, from the ox and horse, to the 'wicked flea.'

*The Church at Sert.* "But of these hardships we think not before setting out, and we forget them as soon as we look into the welcoming faces, and find ourselves warmed to new love and hope in the atmosphere of the faith and love of Christians such as one meets in Sert. We begin to think it *pays*. Most rich is the reward. I remained in Sert three days. Found the brethren giving all diligence to make their calling and election sure. This church is characterized, more than is any other of the churches in our field, by brotherly love, simple, strong faith, and a love for intellectual advancement. It does not forget the needs of other churches and communities, having already given freely, for a number of years, to the brethren in Redwan. They pay their pastor's entire salary, and next

year will probably bear the expense of their own schools alone. Nor are they by any means rich. On the contrary, they have to live from their daily toil, not one having what may be termed property aside from a very small house, and the tools of his trade. But when they assemble for prayer and the services on the Lord's day, there is such an undiminished zest in prayer and praise as to convince the most skeptical of the exceeding value of missions to these few Christians not alone, but, to warm the heart and confirm the faith of the weary and almost doubting missionary. In fact, but for the faithfulness of this church in Sert, we should almost despond for the Arabic-speaking portion of our field. In Mardin, it is true, we have a flourishing church and community, but not so refreshing in its simplicity and strength of faith and love. The pastor of the Sert church is one of the best men for the pastoral work I have ever seen in Turkey, or out of Turkey, and is the chief and direct cause, under God, of the cheering state of his flock. He preaches to a congregation of from seventy to eighty constant hearers, the number continually increasing, and the interest, specially in the study of the Word, undiminished."

#### BETTER PROSPECTS AT MOSUL—ORDINATION.

"From Sert to Mosul is a hard ride, over mountains of the hardest, most dangerous kind, but very picturesque. Mosul is not an unpleasant part of our field now. Once, and that not long gone by, it was the very least hopeful spot in all our bishöplic. For over thirty years has the gospel been preached here, and that by such men as Grant and Lobdell. Here have toiled, for the best part of their days, such men as Williams, Marsh, Hinsdale, Mitchel. Two wives of Mr. Williams, — the oldest member of our mission at present, — Mrs. Mitchel, and two children have made their graves here, on the banks of the Tigris. The burying-ground of the mission is held by eleven precious dead. Here did they toil all the night and died. The church, which at one time contained twenty members, had till last week dwindled to ten nominally Christian

men and women. Within the fortnight just past, we (Brother Andrus and I) have had the great and new pleasure of ordaining over them a pastor. . . .

"I reached Mosul with the expectation of finding the church prepared for the ordination, according to previous arrangements. But some of the former members who had been cut off, created some ill-feeling, which in reality had no foundation, but served to 'teach me headache and heart-ache,' as we say in Arabic, within the first week of my stay. But I had sent for Brother Andrus, as no other missionary seemed able to come and partake in the laying on of hands. We invited Iscof Jurgis, of Mardin, to take part, also Iscof Elias, of Sert, and lay delegates from their several churches. Elias could not come in time, but Brother Andrus and the delegates (who, by the by, are also members of our theological school), and Iscof Jurgis came. We sifted the ill-feeling and found it was not of sufficient importance to prevent, or cast more than a passing shadow on the ordination. Iscof or (Pastor) Jurgis thought they had given too little salary, which we also knew and felt, but that had been taken out of our hands by the candidate, who had, from purest motives, consented for Christ's sake to bear this year a part of the church's pecuniary burden. He told them 'It was for Christ's sake and theirs, for he sought not theirs but them.' We could do nothing but accept the situation, inasmuch as the church desired a pastor, and had promised, after four years, to bear all expenses themselves. This year of almost famine they desired to be let alone, and our aid to be continued. We were thus obliged to consent to the agreement of pastor and church.

"The first two weeks of my stay I learned headache and heartache; the last two weeks of my two month's sojourn, I learned joy of heart. Mosul church has cut off all dead branches, and has taken in eight new members. As many more are ready to join at the next communion. The examination of candidates showed that almost every one had received fresh, abiding impressions from the new pastor's former preaching.

"Brother Andrus and party left immediately after the ordination. I remained to work, and as far as possible to help, and had the joy of welcoming to the church these new men and women. But the great sign of hope is that this newly conscious church has begun to give far more, and more cheerfully, than ever before; and though the sum is small the promise is larger, for growth — life — has begun. Three give tithes where before none gave at all, or were eaters, not givers. Another sign of hope: they have now an interest in the large populous villages around Mosul. We have sent a helper, who has been with us two years in school, and who is from Mosul, to Bartally, four or five hours' distance. This we hope will call out the young men, and give them work for the Sabbath day after our helper's departure for school in the spring. He is at present threatened with expulsion, and destruction of his household goods, but that is only a good augury that very soon there will be work of a genuine kind."

#### DIFFICULTIES IN THE MARDIN FIELD.

"The difficulties of our work, I fear, are too little understood at home. In the first place, the population, of all kinds and races and tongues, is very sparse; and the Christians among them are so thoroughly scattered that they can be reached only with great physical fatigue, so scattered that they do not give to one another that sympathy and mutual support that is often found in other fields; and into whatsoever town we enter, the work has to be begun from the very foundation, as though, for the first time, the Bible and Christianity had descended among men, or as though this were some utterly new and upstart religion. There is no contagion of sympathy, or of conviction and inquiry, from one to the other of these widely scattered places. Their languages are many; some very different from the others; but mostly very similar, and for that very reason quite difficult to master with precision. The dialects of Koordish, in our field, are two or three, very dissimilar. Those of Syriac, two for the ancient, and three for the modern or 'Fellahie';

and this all within the territory from Mardin to Mosul. That of the villages near Mosul is so dissimilar to that of Oroomiah, that Brother Cochran found some difficulty in making himself understood, and has given to one of our helpers the task of revising the former translation of the four gospels to make it readable by the people in that neighborhood. Thus you see that even to tour through our field, Koordish, Arabic, and Syriac are needed. In our school we shall introduce the study of Syriac to a limited degree. . . .

"We are having promise of a better year of harvest, as we hope, in spiritual matters, unless, or even if the threatening war-clouds from the north should burst upon us. There is a general voice and spirit of prayer for the outpouring of the Holy Spirit upon this country. May the week of prayer be a solemn feast to the Lord, not only in America, but here and in Europe, where the Lord is making bare his arm in terrible things in righteousness.

#### REDWAN — ERZINGAN.

A visit by Mr. Wheeler, of Harpoot, to Redwan, and one by Mr. Cole, of Erzroom, to Erzingan, as reported in the Herald for March, will be remembered. Dr. Raynolds, returning from a visit to Bitlis, visited the former of these places in December, and writes: "I much enjoyed seeing that portion of the field which our native churches are occupying as their mission ground, and was especially pleased, on my return, to see what had been accomplished at Redwan. In the three or four seasons of labor at this village, a little band of some seventeen men have come out and enrolled themselves as Protestants, respecting a number of whom the preacher has hope that their names are also enrolled in the Lamb's book of life. Their little chapel is already too straight for them, and they have procured an eligible lot, where they expect next summer to build a larger edifice, for chapel, school-room, and parsonage. I hope it may not be very long before they will be ready for the forming of a church, and the ordination of a pastor. It was very pleasant to talk with the little com-

pany who came in the evening to see me, though my broken Armenian had to be translated into Koordish before many could understand me."

Mr. Peirce, of Erzroom, returning from Harpoot, visited Erzingan, and wrote, December 20th: "After five long days' ride over the *worst road in Turkey* we reached Erzingan. Here we found Satan hard at work, in the person of an Armenian Vartabed, who had succeeded in breaking up a school of twenty-five scholars, which the wife of our blind bookseller had gathered around her. No one dares to purchase books, and only ten or fifteen came to the preaching service on Sunday. For the present, not much can be done there, but we hope the excitement will die out after a while, and the work go forward with renewed zeal."

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#### North China Mission.

##### A NEW STATION—GOOD PROSPECTS.

READERS of the Herald will remember that visits have been made in years past, by Mr. and Mrs. Gulick, of Kalgan, and others, to Yü Cho (or Yujo, as it has sometimes been spelled), and that several persons have been baptized there.

Dr. Treat wrote from that place November 15th, 1870: "You will be pleased, I am sure, to learn that our efforts to open a new station in the interior have at last been crowned with success. We voted, you will remember, at the annual meeting in the spring, to commence work at a place forty-five miles west of Pekin, called Choa Cho. We endeavored to rent premises in that city, but were unable to do so. After the massacre at Tientsin, in June last, our attention was turned towards this region, which, in view of its remoteness from Tientsin and Peking, seemed less likely than Choa Cho and Shén Cho to be affected by the unhappy state of feeling which resulted from the sad events in the southeast part of the province.

"Mr. Goodrich, Mr. Thompson and I came to this place in July, and spent five weeks here, preaching to the people from day to day, and dispensing medicine to

such as applied for relief from their various sicknesses. On the 4th of November, Mr. Goodrich and I started a second time for this region, accompanied by our new friend and brother, Mr. Pierson. We arrived on the 10th, and proceeded at once to put the premises which we rented last August in order for the winter. We are in the midst of repairs and improvements which, when completed, will give us very pleasant and comfortable houses.

"Our fifth station is thus opened under very favorable auspices. We have here already a larger church than has been gathered at Tung Cho or Kalgan, and nearly as large as that at Tientsin. The disposition of the people is peaceable, and in many cases cordial towards us. The climate is eminently salubrious; the summer is not specially hot and oppressive, and the winter seems likely to prove cold; but I presume we shall not feel the cold so much as you do in Boston. The latitude of the place is about  $40^{\circ} 30'$ . Fuel is remarkably cheap. We have been buying excellent bituminous coal to day, at a trifle over \$2 a ton. It seems to me quite equal to any Sydney or Newcastle coal that I have ever seen.

"We hope to send you word at no distant day, that the truth is finding a lodgment in the hearts of some of those who, from day to day, are listening to its proclamation."

On the 15th of December Dr. Treat wrote again: "The past month has been one of decided progress in this, the youngest station of our mission. Mr. Goodrich is quite busy, and seems very happy in his work. He has a class of helpers, five in number, two hours each day, and spends a considerable portion of each day in preaching to the people Christ and him crucified. The wondrous story falls upon some attentive ears, and a spirit of inquiry is already awakened, which we hope is the forerunner of a large ingathering of souls. We seek constantly and earnestly for a blessing from on high upon the work of our hands. If the Holy Spirit may but descend and move these hearts, the harvest which shall certainly follow will fill all our hearts with joy and thanksgiving."

## MISSIONS OF OTHER SOCIETIES.

## CHRISTIAN VERNACULAR EDUCATION SOCIETY.

REFERENCE has often been made to this society in the pages of the Herald. It is doing a good work, and readers may be glad to see the following statements in regard to its origin and operations, abridged from its last (twelfth) Annual Report:—

“*The Christian Vernacular Education Society for India* was established in 1858, as a *Memorial of the Mutiny*, to express gratitude to God for the nation’s deliverance from that great peril. . . .

“To advance education through the fourteen principal languages of the country, and by means of native instrumentalities, is the system pursued by this Society. For this purpose three Training Institutions for rearing up native schoolmasters have been opened, under first-class English teachers. The students in these Institutions are receiving good instruction in Bible and secular knowledge, preparing them for conducting village schools, where the children of the masses can alone receive any education beneficial to them for time and eternity.

“An effort has been made, upon an extensive scale, to utilize to the utmost the few available Christian native teachers, by employing them in visiting regularly selected circles of heathen schools, in which the consent of the masters has been obtained, by a small money grant, to teach the Bible, and to give instruction out of good school-books in place of heathen ones. Great results have flowed from this work. Heathen schools have been transformed in a few years into hallowed spots, where children have found the Saviour. The whole moral tone of the school has been elevated, and firm and kind discipline introduced, where all formerly was under terror and misrule. Upwards of four thousand children are now enjoying the blessings of Christian education in these reformed schools.

“The Society is providing a Christian educational literature in all the principal languages of India. It has issued two

hundred and fifty different publications, in fourteen languages. The number of copies of these, printed, amounts to upwards of three millions. The school-books are used more or less all over India, in the schools of twenty different missionary societies.”

The income of the Society, for its last financial year, was £9,105 16s. (\$15,529), namely, home receipts, about £3,698; grants from Religious Tract Society, £80; contributions in India, £426; Government grants, £2,262; sales of publications in India, £2,639. It has five “branches” on the continent in India—in Bengal, North India, the Punjab, Bombay, and Madras—and one in Ceylon, with training and other school operations in connection with each branch except that in Ceylon, where, as yet, operations have been mainly confined to the publication of school-books and a monthly periodical.

The Mahratta mission of the American Board has sustained somewhat intimate relations to the training institution of this Society at Bombay, merging in it what was formerly their own catechist’s or training class. In the training-school at Madras, also, there are reported seven pupils from the “American Madura Mission.” Respecting the institution at Ahmednuggur, the *Times of India* says:—

“The Normal School is a Christian institution: the students are from the native Christian population. It is this that explains the planting of the institution in Ahmednuggur, which is the centre of the operations and the devoted labors of the American missionaries, who have been the means of gathering large numbers of the native people into a Christian community. No other town in the Presidency would have so well answered the purpose of the Christian Vernacular Society, not even the capital, where, besides the difficulty of securing unanimous action, the desire for English education would have prevented the students from persevering to the required degree, as

well as rendering them dissatisfied with their subsequent humble labors in the vernacular. Even as it is, some of the youths attending the Normal School get infected in this way, and go off in quest of English. Now, the majority of native Christians belong to the lower castes of Hindoos, and inherit, thanks to high-caste oppression, a lower intellectual capacity — the result of that iniquity that crushed them out of the common brotherhood, and has kept them degraded for ages; nor would it have been discreditable to them had they been unfit for such an institution as this; while, to missionaries, the idea of training Mahar boys into intelligent teachers must at one time have seemed chimerical. Thanks, however, in the first place, to those missionaries who have been believers in our common humanity, as well as men of trust in God, and thanks to the effort of this Christian Vernacular Society, it is being clearly demonstrated that a Mahar youth is susceptible of good mental training, and capable of being turned into an intelligent teacher, with whom the Brahman *puntojee* of the old school will bear no comparison. At the same time, such a result can as yet be the fruit only of severe labors.

"The American missionaries have very cordially supported the Normal School, and as their work is all carried on in the vernacular, they have hitherto been, and probably will continue to be, the greatest gainers by it. Their vernacular schools are now being supplied with teachers from the Normal School; and very favorable reports have been given of the improved teaching introduced."

#### MORAVIAN MISSIONS.

*Periodical Accounts* (the missionary publication of the "United Brethren") for December last, notices the safe return of the missionary ship *Harmony* — the ninth vessel of the same name — from the 101st annual voyage to the coast of Labrador. The intelligence brought by the ship from the missions, is said to have been "in some respects discouraging,"

but "on the whole, of a favorable character." The following statistics of the Brethren's missions are given in tabular form: —

MISSIONS.	Stations.	Missionary Agents.	Native Assistants and Overseers.	Communitants.	Baptized Children.
Greenland . . . . .	6	25	48	972	459
Labrador . . . . .	5	40 <sup>1</sup>	39	388	380
North America . . . . .	33	7	5	159	106
St. Thomas and St. Jan .	5	11	47	1,117	973
St. Croix . . . . .	3	8	74	1,418	1,175
Jamaica . . . . .	14	30	225	4,231	5,639
Antigua . . . . .	8	22	169	2,756	2,370
St. Kitt's . . . . .	4	8	77	1,238	1,338
Barbadoes . . . . .	4	6	59	978	1,045
Tobago . . . . .	2	5	53	795	903
Mosquito Coast . . . . .	6	15	8	182	397
Surinam . . . . .	13	63	23	4,278	5,178
South Africa, West . . . . .	7	36	171	1,778	2,983
" " East . . . . .	5	18	42	222	333
Australia . . . . .	2	8	2	23	17
Tibet (Mongolia) . . . . .	2	6	—	5	1
	89	313	1,041	20,571	23,288

The statement of income and expenditures for the year 1869, gives the total of receipts as £20,854 — (\$104,270).<sup>2</sup> Of this, £4,214 3s. 11d. was from "members of the Brethren's congregations and societies in connection with them," £1,575 from "the Brethren's Society in Pennsylvania," (in all £5,789 3s. 11d. from the "Brethren"), and £9,727 15s. 2d. from "Societies and friends of other Christian Denominations." The total expenditure (including interest received and expended from "sustentation fund"), was £18,172 18s. 3d. A pretty large part of this was for "sustentation": namely, pensions to retired missionaries and widows, £3,793 5s. 11d.; for education of children of missionaries, and other allowances to them, £4,532 8s. 8d.; total £8,325 14s. 7d.

#### FREE CHURCH OF SCOTLAND.

THE following table, from the last Report on Foreign Missions, presents the

<sup>1</sup> This number includes eight persons connected with the barter trade, carried on for the benefit of the natives, and for the support of the Mission by the Society for the furtherance of the Gospel among the Heathen.

<sup>2</sup> This, apparently, does not include £1,758 interest from "Sustentation Fund."

statistics of the Free Church missions in different lands.

ABSTRACT OF STATISTICS FOR 1869.

	INDIA.	SOUTH AFRICA.	TOTAL.
<i>Central and Branch Stations</i> . . . . .	41	28	69
<i>Christian Agency</i> —			
Ordained European Missionaries . . . . .	17	8	25
Ordained Native Missionaries . . . . .	8	..	8
Licensed Native Preachers . . . . .	4	..	4
Medical Missionaries . . . . .	2	..	2
European Missionary Teachers, Male . . . . .	5	3	8
European Missionary Teachers, Female . . . . .	5	2	7
East Indian Teachers, Male . . . . .	7	..	7
Female . . . . .	8	..	8
Native Teachers and Evangelists, Male . . . . .	47	19	66
Native Teachers and Evangelists, Female . . . . .	20	5	25
European Catechists . . . . .	..	2	2
Native Catechists . . . . .	25	..	25
Scripture-readers, Exhorters, etc. . . . .	10	17	27
Colporters . . . . .	14	1	15
Bible-women . . . . .	6	..	6
Total Number of Christian Agents . . . . .	178	57	235
Students for the Ministry . . . . .	7	..	7
<i>Native Churches</i> , —			
Communicants . . . . .	638	1,227	1,865
Baptized Adherents, not Communicants —			
Adults . . . . .	153	About 1,000	1,578
Children . . . . .	425		
Admitted on Profession since commencement of the Missions . . . . .	1,084	About 2,300	3,384
<i>During the year there have been</i> —			
Adults baptized, or admitted on Profession . . . . .	57	100	157
Children baptized . . . . .	50	137	187
<i>Institutions and Schools</i> , —			
Number of . . . . .	115	26	141
Anglo-Vernacular, —			
Male Scholars . . . . .	4,503	..	4,503
Female " . . . . .	361	..	361
Vernacular, —			
Male Scholars . . . . .	1,929	..	1,929
Female " . . . . .	1,623	..	1,623
Total under Instruction	8,416	1,439	9,855

The financial statement shows an income for the year of about \$76,759, and an expenditure of \$84,416.



FREEWILL BAPTIST FOREIGN MISSION SOCIETY.

THIS Society has a mission in the province of Orissa, India, with, according to the last Report, 4 stations, 6 ordained missionaries, 7 female assistant missionaries, 7 ordained or licensed native preachers, and 5 lay native preachers. The church members are 212 (of whom 36 were added by baptism the last year); pupils in schools,

653. The receipts of the year for general purposes (including \$1,040 from the Free Christian Baptist Society in New Brunswick, and \$121 from the Free Baptist Society in Nova Scotia) were \$10,487.68, and the expenditures \$10,286.

The following extract is from the report of one of the missionaries at Midnapore, connected with a "Santal Training-school": "It is always a pleasure to be with the Santals, and the work of teaching them is a never ceasing satisfaction. They devour knowledge as a hungry boy devours a piece of good bread, and like the hungry boy, they 'don't stand on the manner.' A Bengali or Santal Primer, a little space on a *puka* verandah, and a talc pencil are all a 'new arrival' expects, and if in addition to this, an older pupil will write out a row of letters in a large hand, for a copy, and call them, he 'abounds.' He writes the letters, calls each one out with a hearty ring, looks at them carefully for a moment, and then rubs them out, and does the same thing over and over for at least an hour at a time, with a never flagging zest. They make no long tarrying in the letters or combinations, and usually in less than a year, are in the Primary Geography and 'Peep of Day.'

"They like to help each other. When a new scholar is at a loss about calling a word, he asks the nearest wiser boy, who is always willing to tell him, and then he pushes on. These remarks apply to the young men who leave their jungle homes and come here to make a business of learning, and they do indeed make a business of it. The number of these young men increases each year, and they are no longer confined to those who have neither caste nor character to lose. Members of the best families in the Santal country ask for admittance, and applicants are so many that we can select the most promising. Two good houses are given to this class, and they 'chum' by themselves, so their caste never gets disturbed; and when they go home, they can marry girls from equally good families as themselves.

"There are two or three things about this class of young men which seem to us remarkable. First, they never assume

anything. They come to us, fine, strong men, with well-formed heads, and open, ingenuous faces, and are often quite clever; but their sole object seems to be not to display what they do know, but to learn what they do not know. They have such an exalted idea of book-learning that all other knowledge seems as nothing, and it is just on this point that they bear quietly the contempt of the Bengali and Mussulman. They recognize their superiority in book-learning, while at the same time they themselves possess a straightforwardness of character, and purity of principle,

far above those who affect to despise them.

"Another peculiarity about them is, that they never design to stop in Midnapore permanently. Whatever good they get, they want carried to their own people; and they never forget their own distinctness, and always like to be among themselves. A few months ago, a young man who had been through a four years' course of study, and was prepared to teach, asked for a school in the jungle rather than become a teacher here, and he now has a flourishing school forty miles away."

## WOMAN'S WORK.

### LETTER FROM MISS PARMELEE.

WRITING from Mardin, Eastern Turkey, November 5th, 1870, Miss Parmelee speaks very pleasantly and hopefully of her work in the school, and for women there. "The heat of this past summer did not prove nearly as trying as that of the first year, largely owing, I presume, to these airy and more comfortable houses which we now occupy. It was such a relief to get up above the filth of the city, where the breezes are not so heavily freighted with Arabian odors—to have larger rooms, free from stifling, impure air. We all enjoy the change heartily, and are in better health for it. We often say we wish the dear friends, to whose kindness we owe these comforts, could one and all look in upon our happy home, and rejoice with us that the lines have fallen in places that have so much of the dear old home air about them. I doubt if any of them would feel that the Lord's work here suffers because our houses are not as damp and cold in winter, or as close and stifling in summer, as are the houses of many of our people.

"How much I enjoy this little school of ours, it would be difficult to put in words. The joy is one that grows every day. The women came back to us in the spring much more ready to take hold of their studies than they were a year ago. Their winter's work had opened their eyes to

their own needs, and they have improved rapidly all summer, spite of some hindrances from sickness among their children. We are especially pleased with their advance in Bible knowledge, and their readiness in using what they each day acquire. We are now going out with them one afternoon every week, visiting from house to house, and reading, talking and praying with the women, some of whom rarely, if ever, hear the truth in any other way; and as we see their discretion, their tact in meeting objections, their earnestness in pressing home the truth to the half-awakened consciences of their poor sisters, we are thankful that the Lord has given us these few efficient co-laborers at the very beginning of our work here. O that their number were multiplied a thousand-fold! But we must wait with faith and patience for that. The field is not yet ready for a *large* school of the kind we have. There is a great work first to be done in elevating the women and girls to a point where they can profit by a school. And all this is the work of time.

"Meantime, while we are waiting for the school to grow larger and give us more work in that direction, there is more than enough for us to do in visiting among the women, and holding meetings with them. We have done less of this than we had hoped to be able to do, be-

cause there are so many hindrances here in Mardin, growing out of the objections to women going around much in the streets, especially unmarried women. Mr. Williams says Mardin is worse in this respect than any city in which he has been, and his observation has not been small. However, slowly the door seems opening. The labors of the women in the school are doing much to open it, and though we scarcely have faith to look for large immediate results, we enjoy what little we can do, and believe that the Lord will, in time, honor his name in it all, and save many precious souls from among these poor sisters whom it is so difficult to reach. Our pupils will be with us till the last of this month, when they will go away to their winter's work in the villages."

OPENINGS IN CENTRAL TURKEY.

MR. POWERS wrote from Kessab, November 14. Speaking of a recent visit to an out-station, he says: "While I was thus delightfully employed in instructing these newly awakened minds, my daughter (who accompanied me in this excursion among the villages, and found many opportunities for profitable intercourse with the women and children) had an equally interesting season with a dozen females in another room, whose fixed attention to the truths they heard, and the difficulties they find in obeying those truths and leading a Christian life, indicate that a work of grace has begun among them."

In another part of his letter he refers again to labors among the women as follows: "My daughter is actively engaged among the women and children of Kessab—conducting prayer-meetings, assisting in Sabbath-schools and day-schools, as also an evening-school for the larger girls, who are occupied with home cares during the day. A wide and promising field of usefulness is thus open before her, and she is rejoicing in the prospect of being soon joined by Miss Wood, who may share with her the trials, comforts, and rewards of this hopeful department of

missionary labor. These churches will never stand alone till there is more of home education and culture among them. This is the work which, in the providence of God, is giving delightful employment to the single ladies connected with our mission. May the blessing of heaven rest on their labors."

—♦—  
A FAITHFUL LABORER MISSED.

AFTER the notice of Miss Norcross was prepared for the February Herald, a letter was received from Mr. Bond, of Eski Zagra, in which, he says: "It is impossible to say how much we feel the loss of Miss Norcross. We begin to realize how well adapted she was to her calling; and why the Master should call her away when apparently most fitted for usefulness, is something which we cannot understand, though the wisdom of the act we may not doubt. Miss Norcross was possessed of remarkable executive ability. I think she had few equals. She never shrank from responsibility which was properly hers, and when once assumed, she set about its discharge in a manner to warrant success. Combined with this, her enthusiasm was contagious, so that the ready coöperation of those about her was secured with scarcely a show of authority. Her heart was thoroughly in her work. Though nominally engaged for but a few years, I know that she had consecrated her life to the missionary cause. Her love for her girls, or, as she called them, her children, was stronger than all other earthly ties. I believe she would willingly have died for them. . . .

"But we contemplate her death with even more pleasure than her life. Nothing could have been more triumphant, nothing more to be desired. It was falling asleep in Jesus, as a child, wearied with its play, falls asleep in its mother's arms. There was nothing of terror in it, scarcely a suggestion of the king of terrors. The joyful light of heaven so streamed down into the room that we could see no dark river between. The night was spent in prayer and praise. When convinced that her sickness was incurable, she turned to the great physi-

cian, and her only words were those of confident trust that he had cured her soul of the leprosy of sin. Her mind, which had wandered during much of her sickness, appeared unusually active through those last hours. She declared that she did not regret entering upon the missionary work in Turkey. For her scholars and her friends she left messages of love. 'O, tell my friends,' said she, 'that there is nothing worth living for except working for Jesus. Please tell them just that.' Toward the last, she said: 'I never felt so happy in my life. It must be that He will take me soon.' And he did take her soon, while the prayer for Christ's coming had scarcely died from her lips. Her last words were, 'Please lift me up?' The request was answered by the lifting up of her freed spirit to the glorious heights of Paradise.

"We sorely feel her loss, but our sorrow is always more than half joy. May we have such sustaining grace in our last hour, whereby the chamber of death can be changed into a bridal chamber."



RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

FEbruary, 1871.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Anherst. Mrs. H. S. Loring, \$4 50

NEW HAMPSHIRE.

Claremont. Mrs. E. P. M. Goddard, annual subscription, \$5 00

Derry. Mrs. P. P. Day, to const. Mrs. Eliza M. Hildreth, of Auburndale, L. M., 25 00

Keene Aux. 2d Cong. church, Mrs. Frances M. Rand, Tr.: to const. their pastor's wife, Mrs. J. A. Leach, Mrs. A. W. Burnham, and Mrs. Luther Townsend, L. M's, 75 00—105 00

VERMONT.

Brandon. Ladies of Cong. ch., by Mrs. L. H. Reynolds, 30 00

Greensboro. Mrs. E. M. Wild, 1 00

Hardwick, East. Cong. s. s., annual coll., for girls' school at Oodooville, 50 00

Montpelier Aux. Mrs. Ellen J. Howe, Tr.: of wh. \$25 to const. Mrs. W. H. Lord L. M., 33 00

Rutland. Mrs. S. M. Dorr, \$2; a friend, \$5; 7 00

Wallingford. Mrs. W. G. Marsh, Mrs. E. Martindale, \$5 each, others, \$5; 15 00—136 00

MASSACHUSETTS.

Andover Aux. Mrs. Jennette M. Holt, to const. herself L. M., 25 00

Amherst. Contribution of class No. 12 Cong. s. s., Mrs. C. L. Turner, teacher, for support of a girl at Har-

poot Female Seminary, \$30; Mrs. E. Ayre's s. s. class, for support of a girl in Mrs. Bissell's school, Ahmednugger, \$30; 60 00

Auburndale. "S. F. S." to const. Mrs. Caroline B. Mosman L. M., 25 00

Boston. Miss S. Blasland, \$2, Mrs. M. Moore, \$1, \$3; Park St. ch., Mrs. M. H. Simpson, to const. Mrs. Susan Schneider, of Broosa, Western Turkey, L. M. 25; Union ch., Mrs. Charles Scudder, Tr.: add'l, Miss C. Newman, to const. Miss Mary Adams and Miss S. B. Adams L. M's, \$50, Miss Holland, \$5, others, \$2, Mrs. D. C. Scudder's annual subscription, \$5—63; Mount Vernon ch., by Mrs. Hall, from Mrs. Daniel Safford, to const. Mrs. Asa Bigelow, of Brooklyn, N. Y., and Mrs. George B. Safford, of Burlington, Vt., L. M's, 50; Shawmut ch., Mrs. R. H. Stearns, for Bible-reader, 50; Berkeley St. ch., by Mrs. M. G. C. Leavitt, J. O. L. Hillard, to const. Mrs. Emma T. Hillard L. M. 25, Mrs. Bates, \$1, —26; Old South ch., Miss H. Brewster, Collector — Miss Allen, Miss Payson, \$5 each, Mrs. Payson \$10, Mrs. Gibbs, \$3, Mrs. Brewster, Mrs. Wetherbee, and Miss Crocker, \$2 each; the Misses Walley, Collectors — Miss Elizabeth Davis, \$200, Mrs. Wentworth, \$15, Mrs. Charles Blake and Mrs. James Haughton, \$10 each, the Misses Hill, \$10, Mrs. Warren Fisher, Miss Haughton, Miss Gray, Mrs. E. C. Johnson, Mrs. Russell Lane, \$5 each, Miss F. Haughton, \$3, the Misses Walley, \$2, Mrs. L. Child and Mrs. Avery Plummer, \$1 each; Miss Coverly, Collector — Mrs. C. H. Browne, \$8, Mrs. Z. Jellison, Mrs. E. Coverly, Miss C. A. Jelli-on, \$3 each, Mrs. Mulliken, \$2, Mrs. Cowdin, \$1; Miss Blagden, Collector — Mrs. Lucretia P. Howe, \$10, Miss Mary Harris, \$10, Mrs. G. Rogers, \$5, Mrs. G. W. Blagden and Mrs. Thomas Palmer, \$2 each, Mrs. L. Lothrop and Miss Blagden, \$1 each; Miss Bancroft, Collector — Miss C. P. A. Lillie, to const. Mrs. Emeline S. Cushman, of Jamaica Plain, L. M., \$25, Mrs. Wesselhoeft, Mrs. Phillips, Miss Phillips, Mrs. Bancroft, Mrs. Gray, \$1 each; Miss Briggs, Collector — Mr. Cragin, "in memoriam," \$10, Mrs. C. Morss and Mrs. J. B. Kimball, \$5 each, Miss Barry, \$2, Mrs. Sargent, Mrs. Barry, Mrs. Merrill, Mrs. Manning, Mrs. Eastman, Miss Washburn, and Miss Briggs, \$1 each; Mrs. C. L. Brown, Collector — Miss Tead, \$150, Mrs. Phineas Sprague, to const. herself L. M., \$25, Miss Mary Fowler, \$5, "L. F. B.," monthly subscription, \$30; Miss Tead, Collector — Mrs. Geo. Lane, \$10, Mrs. Samuel Johnson, Mrs. S. C. Ware, Mrs. Goodnow, \$5 each, Mrs. Hunkins, Mrs. Homer, Mrs. Goodale, Mrs. Porter, \$2 each, Mrs. and Misses Thayer, \$4, and eight subscribers of \$1 each. Total for month, \$612.50. (Previously reported, \$195, and \$300 still due from monthly subscribers of "L. F. B.," making a total for Old South Church of \$1,107.50.) Total from Boston, for the month, 829 50

Beverly. A member of Dane st. ch., to const. Mrs. Anna Wallis Woodbury L. M., 25 00

Brookline Aux. Miss M. G. Stoddard, Tr.: Mrs. Moses Withington, Mrs. Jerome W. Tyler, and Miss Tirzah S. Emerson, \$25 each, to const. themselves L. M's; Mrs. G. W. Merritt, \$10, donation; balance memberships, \$87; 172 00

Chiropoe. Mrs. L. A. Moody, \$4.50; Miss Z. Ferrie, \$2; Miss Sawtell, \$1; and five subscriptions of 50c. each, 10 00

Charlestown. Ladies Sewing Circle,

of Winthrop ch., to const. Mrs. William Abbott L. M. \$27; "L. P." 50c ;	27 50	to const. herself L. M., \$25; Miss Allen, \$1 ;	49 50
<i>Concord Aux.</i> Miss Mary Munroe, Sec'y: (\$25 of wh. from Mrs. R. P. Damon, to const. herself L. M.), \$15; and from Sabbath-school Miss'y Ass'n, to educate a pupil in Oodoovalle Seminary, \$30;	75 00	<i>Middletown Aux.</i> Mrs. M. B. Hazen, Tr.: 1st Cong. ch., of which to const. Mrs. O. V. Coffin L. M., \$25, in memory of Jennie, from Mrs. Linus Cee; Mrs. Dyer's Bible-class, to const. Miss Marionette P. Arnold L. M., \$25; balance, \$10;	60 00
<i>Cambridgeport.</i> Mrs. B. Tilton, subscription,	1 00	<i>South Windsor.</i> Earnings of a s. s. class the last year, for support of a pupil at Harpoot Female Seminary,	30 00—239 50
<i>Dorchester Aux.</i> Mrs. E. H. Preston, Tr.: Mrs. William Wales, for support of a Bible-reader, \$50; Mrs. Nathan Carruth, to const. herself and Miss Nellie Carruth L. M's, \$50; Mrs. E. Torrey, to const. Mrs. H. C. Jewett, and Miss Hattie R. Jewett, of Grafton, L. M's, \$50; Mrs. J. H. Means, to const. Miss Miriam B. Means, L. M., \$25; Mrs. Rufus Gibbs, to const. herself L. M., \$25; Miss E. C. Shaw, to const. Miss Anna M. E. Smith L. M., \$25; subscriptions, \$138.25;	363 25		
<i>Framingham Aux.</i> Miss M. D. Marshall, Tr.: (\$25 of wh. to const. Mrs. Edwin H. Warren L. M.),	27 00		
<i>Greenfield.</i> Mrs. Dean, <i>Jamaica Plain.</i> Mrs. George Gould's s. s. class, for school at Eski Zagra, <i>Lawrence.</i> Nightingale Circle, Miss Hattie B. Harmon, Tr.	2 00		
<i>Littleton Aux.</i> Miss Lizzie B. Robbins, Tr.: (of wh. \$5 in addition to \$20 sent last year to const. E. G. Shick L. M.),	40 00		
<i>Leominster Aux.</i> Mrs. S. M. Haskell, Tr.: \$25 from Mrs. Clara Reckard, to const. herself L. M.; N. C. Boutelle's s. s. class, for "Marooch," in Miss Proctor's school, Aintab, \$35.84;	60 84		
<i>Medfield.</i> Annual subscription of Mrs. and Miss Ellis,	2 00		
<i>West Newton Aux.</i> Mrs. H. N. Judson, Tr.: \$31.50 for membership and subscribers for Map of Palestine; Globe and Chart for Miss Clark's school, at Broosa, Western Turkey, \$33.50;	65 00		
<i>Newton Centre Aux.</i> Mrs. H. Prescott, Tr.: Ladies of Cong. ch., towards support of a Bible-reader, \$34.25; Miss Elizabeth Loring, to const. herself L. M., \$25;	59 25		
<i>Newton.</i> Mrs. J. A. Hatch, \$25, to const. Mrs. C. T. Jenkins, of Falmouth, L. M.; \$135 collected by Mrs. E. N. Horton, from ladies of Eliot ch., of wh. to const. Mrs. J. W. Wellman and Mrs. S. E. Lowry, L. M's, \$50; annual subscribers, \$11; for support of Bible-reader, \$50; Life Membership of Mrs. B. W. Smith, \$25;	161 00		
<i>West Springfield.</i> Contributions of young ladies' prayer-meeting, Miss M. D. Simpson, Tr.	16 35		
<i>Weymouth Aux.</i> Miss H. P. Vickery, Tr.: \$21.50; Miss H. P. Vickery, for support of a pupil in Miss Seymour's school, \$30;	51 50		
<i>Winchester.</i> Cong. ch. s. s., Mrs. Samuel Small's class, toward the salary of their Bible-reader, "Nigdi," Western Turkey,	10 00		
<i>Worcester.</i> Mrs. Henry D. Swift, to const. herself L. M., \$25; Swan Knowlton, Esq., Plymouth ch., by L. P. Goddard, Tr., \$50;	75 00-2,215 04		
		<b>RHODE ISLAND.</b>	
<i>Pawtucket.</i> Infant s. s. class contribution, by Rev. C. Blodgett,	13 00		
		<b>CONNECTICUT.</b>	
<i>Farmington.</i> Pupils of Miss S. Porter's school, for Miss M. Porter, in her missionary work,	100 00		
<i>Hartford Aux.</i> Ladies of Pearl st. ch., add'l, \$23.50; Mrs. H. P. Treat,			
		<b>ILLINOIS.</b>	
		<i>Chicago.</i> "M. L. P.," for "Houssima," in Miss Fritchler's school,	8 00
		<b>IOWA.</b>	
		<i>West Branch.</i> L. Cowgill,	50
		<b>OREGON.</b>	
		<i>Albany.</i> Mrs. W. R. Butcher,	5 00
		<b>KANSAS.</b>	
		<i>Girard.</i> Mrs. Mary A. Cragin,	2 00
		<b>SANDWICH ISLANDS.</b>	
		<i>Honolulu.</i> Subscription of Mrs. C. M. Bingham,	5 60
		<b>CEYLON.</b>	
		<i>Oodoppity.</i> By Rev. J. C. Smith, monthly concert coll. (about one fifth from the native portion of the congregation), for Miss Porter's school at Peking, China,	27 25
		<b>Donations and subscriptions,</b>	\$3,161 81
		<i>Quarterlies, "Life and Light,"</i>	522 00
		<i>"Echoes,"</i>	26 15
			\$3,709 96

Miss Mary Munroe's name was accidentally omitted on the list of Life Members. She was made L. M. by Auxiliary Society of Concord, Mass., of which she is Secretary, January 11, 1870.

## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FEBRUARY, 1871.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.  
OHIO.

Oxford. Western Female Seminary, Auxiliary, to be applied as hereafter designated,

INDIANA.

Orland. Woman's Miss'y Society,

MICHIGAN.

Detroit. Cong. branch of the Woman's Miss'y Society, for the support of a pupil in the Seminary at Oroomiah, (\$25 of wh. to const. Mrs. Mary Bronson a Life Member),

Jackson. Woman's Miss'y Society, to be applied to the support of a missionary, when designated (\$25 of wh. to const. Miss Eliza Page, of Paw Paw, Michigan, a Life Member; \$75 from Miss Eliza Page, to const. Mrs. Hollis Knapp, Mrs. George Kellogg, and Mrs. L. C. Lowell, Life Members; \$25 from Mrs. William M. Bennett, to const. Mrs. E. H. Rice a Life Member; \$25 from Mrs. Henry Rawson, to const. herself a Life Member);

28 00

Southfield. Woman's Miss'y Society, towards scholarship in Miss Dean's school, Oroomiah, \$9.26; "Busy Bees," of s. s., towards support of two pupils in Mr. Wilder's common school, Zulu Mission, 2.16;

11 42—239 42

\$83 77

10 00

		ILLINOIS.
<i>Chicago.</i>	Woman's Miss'y Society of the Union Park Cong. church (\$20 of wh. from Mrs. F. W. Fisk, to complete the Life-membership of Miss Amelia Fisk; \$20 from Mrs. Mary L. Bartlett, to complete the Life membership of Mrs. A. E. Learned; \$25 from Mrs. Stella A. Kent, to const. Mrs. C. D. Heimer a Life Member);	107 05
<i>Lisbon.</i>	Woman's Miss'y Society,	20 00
<i>Lombard.</i>	1st Church of Christ, for pupil in Miss Porter's school, China,	26 98
<i>Quincy.</i>	A friend, for the support of a scholar in Miss Rendall's school, Indiana.	25 00
<i>Rushville.</i>	Mrs. C. Van Vleck,	5 00—184 08
		WISCONSIN.
<i>Clinton.</i>	Cong. s. s., for pupil in Miss Porter's school, China,	16 86
<i>Janesville.</i>	Wright Mission Band,	50 00—66 86
		IOWA.
<i>Davenport.</i>	Ladies of German Cong. church,	4 00
<i>Fairfield.</i>	Ladies of Cong. church,	12 15
<i>Marshalltown.</i>	Woman's Miss'y Society,	2 20
<i>Oskaloosa.</i>	Woman's Miss'y Society,	13 15
<i>Wheatland.</i>	Woman's Miss'y Society,	20 00—51 50
		DAKOTAH TERRITORY.
<i>Yankton.</i>	Mrs. S. F. Ward's s. s. class,	10 00
		645 58

## MISCELLANY.

## COMMERCIAL VALUE OF MISSIONS.

THE *Record* of the United Presbyterian Church (Scotland) for November last, gives an address by Rev. Dr. Turner, (missionary of the London Society to Samoa), to the students of the United Presbyterian Divinity Hall, in which he says: "This group of ten islands, called by the natives Samoa, and usually known as the 'Navigator's Islands,' is situated in Central Polynesia, about 3,000 miles from Sydney, and populated by about 35,000 light copper-colored natives. The Samoan Bible was the united translating work of fifteen missionaries, carried on during upwards of twenty years. The British and Foreign Bible Society advanced the money — upwards of £3,000 — and supplied us with an edition of 10,000 copies, on the usual condition of our transactions with the Bible Society — namely, that we sell the books, and refund, if possible, for the original cost. For months there was a *rush* at all the stations for the book, and especially for

the gilt-edged copies, and in less than two years we had sent back to the Bible Society £2,000. The demand went steadily on, and in less than six years the edition was sold off, and the Bible Society had received payment in full of all their demands against us. And now I am here again, and editing another and a stereotyped edition of the precious volume.

"Since the commencement of our mission, we have gone on the paying and not the pauper principle. The natives have hands with which to work, — are an agricultural people, — and we have found that, to require payment for books, they value them all the more; while at the same time it is a means of developing the resources of the islands, and of advancing commerce, without in the least deviating from our proper work as Christian missionaries. In the early stages of the mission, the natives had never seen a coin, or a resident trader, and so we had then to receive payment for books in cocoa-nut oil, arrowroot, and other produce. . . .

Now, however, advancing civilization has placed us in more favorable circumstances. The natives have European stores to which they take their arrowroot, cotton, cocoa-nut oil, and other produce, and receive money, or anything they need, in exchange. And so it is that, whether it is a Bible they wish to buy, or a free contribution to the Missionary Society, they hand us the clean money, and that again we exchange with the merchants for bills on London, Hamburgh, or Australia. And so you see that the large sum which we have sent to the Bible Society represents, I may say, some £5,000 or £6,000 worth of useful produce, which the natives have previously passed into the hands of the merchants. It is just the same with the voluntary subscriptions to the Missionary Society. When you hear that the Samoans have given £1,000 or £1,500 that year to the London Missionary Society, remember that such a fact has an interesting commercial side as well, and means a further addition of £2,000 or £3,000 worth of produce for the stores of the merchants and the holds of the trading-vessels.

“ And so it is, too, with the clothing of various kinds now sold to the natives. You see in it all the natural and unvarying results of missionary work in advancing the interests of commerce. Why do the natives wish such things now-a-days? Ask the young woman standing at the merchant’s counter, selecting a dress-piece, what she is going to do with it. She will stare at you for putting such a question, and perhaps curtly reply, ‘ Why should not I be decent and like other people when I go to the house of God?’ Ask the young man who has just had his bag of cotton weighed what he is going to do with the black alpaca coat he is choosing, and he will give you the same answer; or perhaps he will say it is the month in which they are in the habit of giving an annual present to their native minister, and that he is going to give him a black coat this year! Why, sir, some £50,000 worth of such articles are now in demand every year, that they may ‘ be decent,’ as they say, in the house of God. And observe, too, that £50,000 worth of drapery

goods represents probably £100,000 worth of the produce of native industry. And thus you perceive to what a large extent the circulation of the Bible and the spread of Christianity directly advance the interests of commerce. Blot out Christianity, send the people back to naked heathenism, and what then? The merchants may shut up their stores tomorrow, and the island trading-vessels had better go elsewhere! The demand for powder and shot, spirits and tobacco, would only be a disgraceful traffic, and would not pay expenses, for it could not be carried on but amid treachery and savagism, and loss of life and property.

“ I have been led to speak thus minutely on this commercial aspect of missions, from a surprising statement which I lately read in the two interesting volumes by Sir Samuel Baker, on his exploration of the sources of the Nile. The passage is in the introduction to the first volume, and reads thus: ‘ The philanthropist and the missionary will expend their noble energies in vain in struggling against the obtuseness of savage hordes, until the first steps towards their gradual enlightenment shall have been made by commerce. The savage must learn to want. He must learn to be ambitious, and to covet more than the mere animal necessities of food and drink. This can alone be taught by a communication with civilized beings. The sight of men well clothed will induce the naked savages to covet clothing, and will create a want. The supply of this demand will be the first step towards commerce.’ But does not Sir Samuel Baker see that a missionary can create a want as well as a commercial trader? Is not the presence of missionaries, communication with civilized beings? Is not the sight of such men as Robert Moffat, John Cumming, my old fellow-student, Hugh Goldie, and Dr. Robb, the sight of men well clothed? Is not the opening of churches and schools the creation of wants? Is not the desire for knowledge, and especially the knowledge of God’s word, the introduction of a glorious want? If Sir Samuel Baker knew more about missions, he would surely rewrite the paragraph; for undoubtedly it might

rather be said that commerce 'will expend its noble energies in vain' until the first steps towards the gradual enlightenment of savage tribes shall have been made by the philanthropist and the missionary. Or, if you will, let both go together, hand in hand; and both, if rightly directed, will be mutual helps to each other, and a powerful alliance, by God's blessing, in raising a people from savagism to Christian civilization.

"Gathering up, then, the secular results of our missionary work, and viewing them from a mere commercial standpoint, I maintain that the foreign merchant should regard the cause of missions with the profoundest respect, as a main source of his wealth, and consider, too, that some proportion of his annual profits is in all fairness due to the missionary society, and is at the same time one of his wisest investments."



#### ANOTHER CASE OF WELL-DOING,

THE Sabbath-school in W—— gave last year, for mission schools, \$120. With one exception, that of a city school, this is the largest sum contributed by any one school in my district. But so large a sum from a small school, in a country place, was not raised without exertion. No grand results are reached in life without toil and patience.

The larger portion of the money, all but ten dollars, was the fruit of special efforts made by a little society called the "Gage Band," — named after an honored deacon, who died recently, having remembered the A. B. C. F. M. in his will. But the children were not self-moved in this thing. They were called together and organized by a lady in the place, who is distinguished as a teacher, and has large capabilities for usefulness. The Band was not precisely identical with the Sabbath-school, though it included most of its members; and it appears that those children who gave to the fund of the Band, were most ready to give also to objects of charity in the Sabbath school.

One object of the Band was "to have the children become intelligently interested in the work of missions." Thus their leader would talk to them, tell them inter-

esting stories, give them useful facts and statistics, and set them to gathering information themselves, concerning heathen countries, — the people, their dress, and habits; the land, its production, etc. Pictures of these countries, — of temples, idols, etc., were shown them. They searched the *Missionary Herald*, books, papers, pamphlets, and everything they could find, to get missionary facts. Thus their interest was kept alive, and on the increase from week to week, as they met, and worked, and listened, and recited. It was altogether a new thing to them, and a world of new ideas were thus given them. This is the second year of the Band.

But after all, how did they obtain the money? for this was another, though secondary object, of the Band. The children were instructed to hunt up bits of silk, ribbon, calico, delaine, anything that little fingers could work upon profitably. Picture-frames were cut from cigar-boxes; others were made from pasteboard, covered with little stones gathered by the children; others from the smooth, unbroken straws, brought by the boys from the rye-field. Mosses of all kinds were sought by the wayside and in the fields, and wrought into frames, wreaths, crosses, etc. Many nice things were made from spruce twigs, and white birch bark. All these were delicately wrought under skilled superintendence, into numberless useful or fancy things, that brought a price when the public day or "festival" came. Then there was a big table spread for fruits and flowers, lemonade, and various refreshments; but no lotteries of any kind were allowed.

It was thus that the children of my native place and Sabbath-school were utilized, so to speak, and very greatly to their joy and profiting; as well as to the profiting of the foreign mission cause. Their little fingers, if not taught to *fight*, as David has it, were taught to *work* for others and for Christ. Those young hearts were made to feel for those who had no light or knowledge to guide them. Their bright minds were made to sparkle with knowledge new and useful, with respect to a lost world. O, what would not be done for this world, if like efforts were

made in all places to enlighten and to save it. "And the profiting would not be to those abroad in the ends of the earth merely, but to those also, and largely, who had a hand and a heart in the work. Who will go and do likewise? w. w.



"SHE HATH DONE WHAT SHE COULD."

THIS commendation, bestowed by Christ upon the woman who poured upon his head the box of very precious ointment, is used as the fitting caption of a small tract of twelve pages, written at the request and printed under the supervision of the well-known (in Northern New England) "W. W." It is the story of the earnest Christian life of one who, from her childhood, was deeply interested in the foreign missionary work, and for many years after her conversion longed to engage personally in that work, but was held back by sorely afflictive providences, calling her to care for sick and dying sisters, mother, and brother, and then herself to suffer from many years of sickness. But during all this time her deep interest in the cause did not abate, and in her feebleness, with much effort and much prayer, she strove to interest others, specially children in the Sabbath school; devising plans, and stimulating them to labor, to earn, and to give for mission schools and the support of Christian effort for the unevangelized. If there were many more such faithful ones in our home churches there would soon be also many more laborers, and much greater progress abroad.



#### EMBARKATIONS.

REV. O. H. GULICK and wife, formerly

of the Sandwich Islands, sailed from San Francisco, February 1st, for Japan, to join the mission there or in North China. Rev. G. W. Wood, D. D., Secretary of the American Board at New York, Mrs. Wood, Miss Cornelia P. Dwight, daughter of the late H. G. O. Dwight, D. D., of Constantinople, and Miss Mary S. Williams, of Warsaw, N. Y., sailed from New York by steamer for Liverpool, February 23, on the way to Turkey. Dr. Wood, after visiting some of the mission stations in Turkey, with Dr. Clark, expects to resume missionary labor at Constantinople; Miss Dwight will join the Western Turkey mission, and Miss Williams that to Central Turkey.



#### ARRIVAL.

MR. AND MRS. WINSOR, who left New York in October last, to join the Mahratta mission, reached Bombay January 22. They were unexpectedly detained in England on the way out, so that the brethren of the mission had become uneasy at their non-arrival; but Mr. Winsor writes, "Thanks be to God, we are here and well, having had a very prosperous voyage and very little sickness. I like the aspects and prospects of the work. God's blessing *must* be had upon it. There is more to do than any statement can show. That one may comprehend it, it must be seen."



#### DEATHS.

AT Medford, Mass., March 3d, of apoplexy, Mrs. Mary G. Benjamin, widow of Rev. Nathan Benjamin, formerly of Constantinople, Northern Armenian mission.

#### DONATIONS RECEIVED IN FEBRUARY.

##### MAINE.

Cumberland county.	
Brunswick, Cong. ch. and so., in part,	66 37
Cape Elizabeth, Ligonia Village, Welch Cong. ch. and so.	10 00
Portland, Plymouth Cong. ch. and	

so. m. c., 3 months, 37.94; "A Friend," 5;	42.94
Scarboro, J. B. Thornton, Lincoln and Sagadahoc counties.	100 00—219 31
Bath, Winter st. Cong. ch. and so.	400 17
Penobscot co. Aux. Soc. E. F. Duren, Tr.	

Holden, Cong. ch. and so., for Erz-room,  
Washington county.  
Cherryfield, John W. Coffin,

14 30	Boston and vicinity. Boston, of wh. from H. B. H., 50; 5,877 26
75 00	Chelsea, Winn. Cong. ch. and so. m. c. 24 45-5,901 71
708 78	Essex county. Andover, West Cong. ch. and so., of wh. annual coll. 113.25, m. c. 14.65, to const. Mrs. MARY S. CUTTER, II. M. 127 91
10 00	Lawrence, "A Friend" (of wh. for Bibles for North China, 50), 100; "Faith's Tithe," 1; 101 00-228 91
3 00	Essex co. North Conf. of Ch's. Wil- liam Thurston, Tr. Amesbury and Salisbury, Union ch. and so. 5 50
	Ipswich, Linebrook Parish, 16 00 West Ilaverhill, "M," 5 00-26 50
	Essex co. South Conf. of Ch's. C. M. Richardsop, Tr. Beverly, Dane st. ch. and so. m. c. 8 63
	Hampden co. Aux. Soc. Chas. Marsh, Tr. Chicopee, 2d Cong. ch. and so. 34 57 Longmeadow, Sewing Society, 26 00 Mitteneague, Cong. ch. and so. 20 19
	Westfield, H. T. Leonard, for East- ern Turkey Mission, 126 26-207 02
	Hampshire co. Aux. Soc. S. E. Bridg- man, Tr. Hadley, Russell ch. and so., annual coll. 50 20
	Northampton, of wh. W. H. S., 50; Avails of spoons from estate of Mrs. E. G. Phillips, deceased, 10; 60 00-110 20
	Middlesex county. Auburndale, Cong. ch. and so., add'l, 250 00 North Cambridge, P. Lesure, 1 00 Reading, Bethesda Cong. ch. and so., annual coll., to const. D. MY- RON DAMON, II. M. 100 00 West Newton, Cong. ch. and so., add'l, 11 00-362 00
	Middlesex Union. Ayer, Mrs. John Spaulding, 100 00 Townsend, Ortho. Cong. ch. and so. 15 35-115 35
	Norfolk county. Brookline, 5 00 Grantville, Cong. ch. and so. m. c. 20 00 Jamaica Plain, Central Cong. ch. and so. m. c. 7 00
	Sharon, Cong. ch. and so. m. c. 19.92; Mrs. Darius Lothrop, 4; 23 92 West Roxbury, South Evan. ch. and so. m. c. 15 31-71 23
	Worcester co. North Aux. Soc. C. Sanderson, Tr. Ashburnham, Mrs. Mary C. Rand, 5 00
	Worcester co. Central Assn. E. H. Sanford, Tr. Southboro, Pilgrim ch. and so., coll. 17.65, m. c. 26.46; 44 11
	West Boylston, "A Friend," 10 00-54 11
	Worcester co. South Conf. of Ch's. W. C. Capron, Tr. Milford, 1st Cong. ch. and so., an- nual coll. 30.87, m. c. 62.98; 93 85
	Uxbridge, 1st Evan. Cong. church, 20 00 West Sutton, E. L. Snow, 10 00-303 85
	7,404 51
	—, "Three Friends," 1,800 00 —, "A Friend," 200 00-2,000 00
	9,404 51
	Legacies. — Enfield, Leonard Woods, add'l, by R. D. Woods, Ex'r. with prev. amounts, to const. SUSAN EDWARDS LABAREE, Tabrezz, Per- sia, II. M. 56 76
	Jamaica Plain, Miss Ann W. Swett, 2,000 00-2,056 76
	11,461 27
	MASSACHUSETTS. Barnstable county. North Truro, "A Friend," 53 36
	1,558 42
	10 00

Pawtucket, Gents' Asso'n, add'l, 10;  
Ladies' Asso'n, add'l, 2;  
Providence, High st. Cong. ch. (annual coll. 848.39, m. c. 101.23), to const. C. H. LEONARD, JOHN MC-AUSLAN, ALBERT P. HAWKINS, WILLIAM A. DUDLEY, H. M., 949.62; Central Cong. ch. 631.14; S. E. Jackson, 10; "A Friend," 2;

12 00  
1,592 76  
1,658 12  
5,155 28

*Legacies.* — Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman and H. A. Perkins, Ex'rs, 625 00  
Norwich, William W. Cutler, by H. P. Haven and Henry Davenport, Ex'rs, 1,000 00  
Westport, Samuel T. Jennings, add'l, by J. I. Jennings, Ex'r, 100 00-1,725 00

## CONNECTICUT.

Fairfield co. East Aux. Society.

Stratford, G. Loomis, 7 50

Fairfield co. West Aux. Soc.

Greenwich, 1st Cong. ch. and so.

Hartford co. Aux. Soc. E. W. Parsons, Tr.

Broad Brook, Cong. ch., annual coll. 45 00

Hartford, a friend, "H." 125 00

Poquonock, Cong. ch. and so. 30 05-200 05

Hartford co. South Consecration.

Middletown, J. F. Huber, monthly dona., for Rev. T. B. Penfield's station, Madura,

Litchfield co. Aux. Soc. G. C. Woodruff, Tr.

New Milford, Cong. ch. and so. 244 09

Norfolk, Cong. ch. and so. 275 00

Terryville, Cong. ch. and so. m. c. 6 78

Watertown, Benjamin DeForest, 100 00

West Winfield, 2d Cong. ch. and so. 249 10-871 97

Middlesex Asso'n. John Marvin, Tr.

Haddam, Cong. ch. and so. 41 00

Lyme, Grassy Hill Cong. ch., Mrs.

Elizabeth C. Hall, 20 00-61 00

New Haven City. F. T. Jarman, Agent.

3d Cong. ch. and so. of 183.75; 1st

Cong. ch. and so. (of wh. from

"A Friend," to const. LEWIS A.

CHANDLER, H. M., 1:0, a friend,

5, m. c. 22.18), 127.18; North

Cong. ch. and so. m. c. 15; Daven-

port Cong. ch. and so. m. c. 9.30;

Rev. J. H. De Forest, 4;

New Haven co. East Aux. Soc. F. T. Jarman, Agent.

North Haven, Cong. ch. and so., an-

nual coll. 105, m. c. 24.63, to

const. Miss MARY L. COWLES,

H. M.

New Haven co. West Conso'n. E. B.

Bowditch, Tr.

Middlebury, Cong. ch. and so. 54 84

Milford, Plymouth Cong. ch., add'l, 2 50-57 34

New London and vic. and Norwich and

vic. C. Butler and L. A. Hyde, Trs.

Colchester, Cong. ch. and so., add'l, 19 00

Franklin, Cong. ch. and so., annual

coll., to const. H. H. WILLS, H. M. 108 00

Lebanon, Goshen Society (of wh. an-

annual coll. 129.03, m. c. 24.87), to

const. ALPHONSO BROWNING, H. M.,

153.90; Exeter Cong. ch. and so.,

annual coll., 33; 186 90

New London, 1st Cong. ch., of wh.

from m. c. 160.79; 161 79

Norwich, 2d Cong. ch. and so. (of

wh. from Mrs. H. P. Williams, to

const. Mrs. MARY P. BOND and ED-

WARD N. GIBBS, H. M., 200; David

Smith, to const. SUSAN LOUISE

MOWRY, H. M., 100; "A Friend,"

50, m. c. 7.40), 1,090.82; Broadway

Cong. ch. and so. m. c. 37.34; 1st

Cong. ch. and so. m. c. 12.68; 1,140 84-1,616 53

Windham co. Aux. Soc. Rev. H. F.

Hyde, Tr.

Abington, Cong. ch. and so. 6 00

Chaplin, Cong. ch. and so. of wh.

m. c. 72.15; Gents' Asso'n, 40;

Ladies' Asso'n, 33 10; with prev.

dona., to const. GEORGE ASHLEY

and WILLIAM ROSS, H. M. 145 25

Willimantic, Cong. ch. and so. 15 50

Woodstock, Cong. ch. and so. 13 28-180 03

1,658 12  
5,155 28

*Legacies.* — NEW YORK.

Aquebogue, Cong. ch. and so. 30 00  
Brasher Falls, Pres. ch., "penny a week" and general coll. 23, m. c. 2; 25 00  
Brooklyn, Central Cong. ch. and so. (coll. 481.34, m. c. 2.793), 689.82;  
Amy E. Halliday, 20; 709 32  
Buffalo, La Fayette st. Pres. ch. (for 1870), 200; W. G. Bancroft, to const. Mrs. W. G. BANCROFT, H. M., 50; 250 00  
Cambridge, Abira Eldredge, 1 00  
Canandaigua, 1st Cong. ch. and so. (of wh. general coll. 146.06, Ladies' coll. 212.69, m. c. 165.93, Mr. and Mrs. Richards, 20); 544 63  
Clinton, Rev. Henry Boynton, 5 00  
Durham, 1st Pres. ch. m. c. 6 00  
East Lake George, Union Evan. ch. 1 00  
Gloversville, Cong. ch. and so. of wh. from Mr. and Mrs. U. M. Place, to const. Mr. and Mrs. J. FRANK DAVIS, II. M., 200; 890 00  
Groton, Cong. ch., Storrs Barrows, 10 00  
Harpersfield, Cong. ch. and so. 15; "A Friend," 10; 115 00  
Moravia, Cong. ch. and so. 17 00  
Mount Morris, "Henrietta and Louisa," 2 29  
New Lebanon, United Cong. and Pres. church, 24 00  
New York, Broadway Tabernacle Cong. ch. and so., add'l (of wh. from A. S. Hatch, 250; B. N. Martin, 40; D. S. Martin, 5), 295; "H. L." 200; "A Friend," 60; R. M. W., 9; 561 00  
Perry Centre, 1st Pres. ch. and so. 20 25  
Pompey, 1st Cong. ch. and so. 30 00  
Port Henry, R. E. Warner, 5 00  
Poughkeepsie, William Adriance, 9 00  
Rochester, A. W. Riley, 500; George C. Buell, to const. EBEN N. BUELL, II. M., 100; 600 00  
Rome, John B. Jervis, 25 00  
Steuben, Welsh Cong. church, 18 90  
Union Centre, J. T. Brown, 1 160-3,903 44

*Legacies.* — Dansville, Mrs. Elizabeth Shepard, by Charles Shepard, Ex'r, 200 00  
4,103 44

*Legacies.* — NEW JERSEY.

Cranford, 1st Pres. church, 13 00  
Hoboken, " " 55 75  
Newark, South Park Pres. ch., "A Friend," 10; William Sonnekalb, 10; 20 00  
Orange, Trinity Cong. ch. and so. 16 05  
South Amboy, A. Blodgett, 4 00  
Trenton, 3d Pres. church, 16 25-125 65

*Legacies.* — Orange, John C. Baldwin, by O. E. Wood and Levi P. Stone, Ex'rs, 10,000 00  
10,125 05

*PENNSYLVANIA.*

Farmington, 1st Cong. ch. and so. 46 27  
Great Bend Village, R. N. Ives, 5 00  
Lock Haven, G. B. Perkins, 2 55  
Mahanoy City, Welsh Cong. church, 18 70  
Philadelphia, "J. D. L." 50; Mrs. Hannah B. Lentz, 50; 100 00  
Pittsburg, Welsh Cong. ch. (Ross st.), 140; "F. W." avails of gold watch, 50; 190 00  
Scranton, F. E. Nettleton, 10; W. R. Storrs, 10; 20 00-382 52

## NORTH CAROLINA.

Chapel Hill, Fisk P. Brewer,	1 00
Dudley, Cong. ch. and so. (colored),	5 00
	— 6 00

## OHIO.

Cleveland, Plymouth Cong. ch., to const.	504 60
GEORGE W. BILLINGS and STILES C. SMITH, H. M., 250.00; Mrs. Elizabeth E. Taylor, 20; Ladies' Foreign Miss'y Society, 54;	32 00

Ellsworth, Pres. ch. and so.	175 49
Elyria, 1st Pres. ch., of wh. from Herman Ely, 100; T. L. Nelson, 25; E. De Witt, 10; M. W. Cogswell, 10;	22 32

Findlay, 1st Cong. ch. and so.	28 50
Fitchville, 1st Cong. ch. and so.	41 50

Gomer, Cong. ch. and so.	8 00
Hampden, Cong. ch. and so.	2 00

Lock, F. D. Kelsey,	11 75
Mecca, Cong. ch. and so., of wh. from Rev. J. B. Davison, 3;	7 00

Montgomery (Prairie Depot, Wood Co.), 1st Cong. ch. and so.	5 00
Oberlin, Henry Viets,	5 00
Rollersville (Sandusky Co.), 1st Cong. ch. and so.	5 00
Tallmadge, Miss Bell Wright,	5 00
Youngstown, Welsh Cong. church,	20 20—868 27

## INDIANA.

Gosport, Pres. church,	5 00
Madison, 2d Pres. ch. m. c.	35 70
Terre Haute, Cong. ch., balance,	44 45—85 15

## ILLINOIS.

Bowen, Noah Cooke,	50 00
Cerro Gordo, Alexander McKinney,	10 00
Chicago, New England Cong. ch., a Friend, 100; N. Mead, for mission work under Dr. Raynolds, Harpoot, 20; Theological Sem'y, Society of Inquiry, 8.50; South Cong. ch. m. c. 7.20;	135 70
Dean's Corners, Reuben Osgood,	4 00
Lyonsville, "A Friend,"	2 00
Morris, Cong. ch. and so.	22 60
Orion, "Prairie Home Academy," add'l,	5 00
Ottawa, 1st Cong. ch. and so.	42 00
Rock Island, F. S. Fish,	10 00
Sterling, Cong. ch. and so.	35 18
Tolono, William Keeble,	5 00
Waverly, Cong. church,	83 50
Woodburn, M. F. Alford,	15 00—419 83

## MICHIGAN.

Detroit, 2d Cong. ch. and so.	60 00
Richland, 1st Pres. ch., annual coll., add'l, and m. c. 2 months,	12 00
Romeo, Cong. ch. and so. 100; Miss T. S. Clarke, 10;	110 00
Stockbridge, Mrs. Affleck,	5 00
Wayne, Cong. ch. and so., of wh. from Mrs. Achsah Armstrong, 5; Rev. O. C. Thompson, 5;	25 31—212 31

## MINNESOTA.

—, "A Friend,"	25 00
Minneapolis, Plymouth Cong. church,	13 75
Rushford, Cong. church,	6 00
Spring Valley, Cong. church,	14 00
Zumbrota, Cong. church,	36 00—94 75

## IOWA.

Bowen's Prairie, Cong. ch. and so. m. c.	13 25
Colesburg, Rev. L. P. Mathews,	4 00
Davenport, German Cong. church,	5 00
Grinnell, Cong. ch. and so.	12 18
Sabula, Cong. ch. and so.	4 80
Sterling, Cong. ch. and so.	5 00—44 23

## WISCONSIN.

Sun Prairie, Cong. ch. and so. m. c.	11 85
Two Rivers, Franklin Barnes,	2 00
Whitewater, Cong. ch. and so. m. c.	1 90—18 75

## MISSOURI.

Kansas City, "L. G. B.,"	50
St. Joseph, Tabernacle Cong. ch. and so.	15 67—16 17

## OREGON.

Albany, Rev. W. R. Butcher,	10 00
Salem, Cong. ch. and so.	10 00—20 00

## CALIFORNIA.

Oakland, 1st Cong. ch. and so.	55 50
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## DAKOTA TERRITORY.

Yankton, 1st Cong. ch. and so.	14 00
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## CANADA.

Province of Quebec. Montreal, James Court, 27.63; James Ferrier, 5.52;	33 15
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## FOREIGN LANDS AND MISSIONARY STATIONS

Dakota Mission, Ascension ch. 2; Good Will ch. 2; Rev. S. R. Riggs, 5;	9 00
Sandwich Islands, Hilo, 1st Foreign ch.	33 00
Turkey, Bansko, col. 39.19; Nicolin, 9.31; Mosul, Abdul Ahud, 10;	58 50—100 50

## MISSION WORK FOR WOMEN.

## From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.	
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For salaries of Misses Cornelia P. Dwight, 616, F. A. Nye, 616, Mary S. Williams, 339.60; Medical Instruments for Miss Nye, 200; Outfit of Miss Julia A. Shearman, 246.42; salary of Mrs. Lemuel Bissell, 660; 2,608 02	
Vermont, East Hardwick, Cong. s. s., annual coll., for girl's school, Oodooville, Ceylon,	50 00
Massachusetts, Concord, Sabbath-school Missionary Ass'n, for pupil in Female Sem'y, Oodooville, Ceylon,	30 00
Illinois, Chicago, "M. L. P.," for a scholar in Miss Fritcher's school, Marsovan,	8 00
Ceylon, Oodoopity, monthly concert coll. (about one fifth from the native portion of the congregation), for Miss Porter's school, Peking, China,	27 25

2,723 27
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## From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	618 28
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3,241 55
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## MISSION SCHOOL ENTERPRISE.

MAINE.—(Brownville, Cong. s. s. 12, entered in March Herald as Brownfield); Limington, Cong. s. s. 10; Machias, Centre st. Cong. s. s. 71.10;	81 10
NEW HAMPSHIRE.—Amherst, Cong. s. s., for school in Madura,	30 00
VERMONT.—Morrisville, Cong. s. s., for Rev. G. F. Montgomery's school, Marash, Turkey, 18; Stratford, Cong. s. s. concert, 4;	22 00

MASSACHUSETTS.—Boston, Fanny Munger's missionary-box, pennies saved for orphan girl in Mrs. Bissell's school, 5; Campello, Cong. s. s., for school of Rev. C. H. Wheeler, Harpoot, Turkey, 29.88; Pepperell, Cong. s. s., Children's Class, 4; Springfield, North Cong. s. s., for school of Rev. H. J. Bruce, Mahratta mission, 56;	94 88
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RHODE ISLAND.—Providence, High st. Cong. s. s. 70; Pilgrim Cong. s. s. 30;	100 00
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CONNECTICUT.—Buckingham, Cong. s. s., for a native preacher in Turkey, 50; Colchester, Cong. s. s. (of wh. for school in Madura, 25), 50; Darien Depot, Ox Ridge s. s., for school in Madura, 40; New London, 2d Cong. s. s., for a school in India, 10.3.2; North Haven, Cong. s. s. 10; Plantsville, Cong. s. s. 48.57;	301 59
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NEW YORK.—New Lebanon, United Cong. and Pres. s. s. Missy Ass'n,	25 00
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NEW JERSEY.—Orange, Young Friends, for education of an Armenian girl,	2 00
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PENNSYLVANIA.—Philadelphia, Infant school of Buttonwood st. Pres. church,	16 00
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OHIO.—Cleveland, "Children's Mission Club," by S. H. Sheldon, for a child in care Rev. H. A. Wilder, Zulu Mission, 30; Oberlin, Rev. Fayette Shepherd's Bible class in s. s. of 1st Cong. church, for boy in care Rev. T. B. Penfield, Madura Mission, 18; ILLINOIS.—Granville, Cong. s. s. CANADA, Province of Quebec.—Montreal, Zion Cong. ch. s. s. 30 gold,

48 00  
10 15  
33 45  
764 17

27,970 84  
14,484 76  
\$42,455 60

Donations received in February,

Legacies, " " "

**Total from Sept. 1st, 1870,  
to Feb. 28th, 1871. \$201,173 86**

**DONATIONS FOR THE NEW MIS-  
SIONARY PACKET, "MORNING  
STAR."**

MAINE.—Bethel, 2d Cong. s. s. 3.75; Cumberland, Cong. s. s. 6.25; East Machias, Cong. s. s. 6; East Orrington, Cong. s. s. 2.50; Edgecomb, Cong. s. s. 7; Falmouth, 1st Cong. s. s. 10; Holden, Cong. s. s. 5; Houlton, Cong. s. s. 4; Minot, Cong. s. s. 4.25; Mrs. P. Holgkins, "Memorial Offering," 2; Monson, Cong. s. s. 7.50; Portland, High st. Cong. s. s. 25; South Berwick, Cong. s. s. 8.3; Sumner, Cong. s. s. 2; Sweden, Cong. s. s. 2.60; York, 2d Cong. s. s. 4.—**100.15.**

NEW HAMPSHIRE.—Antrim, Cong. s. s. by E. D. Putney, 5; Centre Harbor, Cong. s. s. 4.52; Durham, Cong. s. s. 4; Gilsum, Cong. s. s. 5; Goffstown, Cong. s. s. 4.40; Haverhill, 1st Cong. s. s. 4.25; Pelham, Cong. s. s. 11; Swanzey, Cong. s. s. 3.50; Tamworth, Cong. s. s. 3.—**44.67.**

VERMONT.—Bradford, Cong. s. s. 4; Brattleboro, Centre Cong. s. s. 20.78; Chelsea, Cong. s. s. 10; Middlebury, Cong. s. s. 15.08; Rutland, Agnes Dunton Field, 25c.; St. Johnsbury, South Cong. s. s. 30; St. Johnsbury East, Cong. s. s. 5; St. Johnsbury West, Cong. s. s. 4; South Hero, Cong. s. s. 4.50; Springfield, Cong. s. s. 10.50; Swanton, Cong. s. s. 6.3); Thetford, Cong. s. s. 10; Waitsfield, Cong. s. s. and cong'n, 5; Weatherfield, Central Cong. s. s. 3.75.—**129.16.**

MASSACHUSETTS.—Abington, 1st Cong. s. s. 8.60; Amesbury and Salisbury, Union ch. s. s. 10.50; Ashfield, "Property of a dear child gone to the Spirit Land," 3; Auburndale, Cong. s. s. add'l, 1.05; Ballardvale, Cong. s. s. 5; Boston, Shawmut Cong. s. s. 84.48, 2d Cong. s. s., Dorchester, 7; Mount Vernon ch. s. s. 30; Eliot, Cong. s. s. 17; Old South, s. s. 10; Boylston, Cong. s. s. 8.50; Cambridgeport, Stearns Chapel s. s. 35.0; Charlestown, 1st Cong. s. s. 30; Chelsea, "W. R.," 1; Concord, Cong. s. s. 5; Easthampton, 1st Cong. s. s. 12; East Longmeadow, Cong. s. s. 6.50; Falmouth, Cong. s. s. 10; Fitchburg, Calv. Cong. s. s. 16; Greenwich, Cong. s. s. 5; Ipswich, 1st Cong. s. s. 12.05; Leominster, Evan. Society, 29.41; Medford, 1st Trin. s. s. 3); Middletown, Cong. s. s. 2.15; Nantucket, 1st Cong. s. s. 10; Newbury, 1st Cong. s. s. 7.50; Newburyport, Belleville ch. s. s. "Mission in Band," 25; North Bridgewater, Porter s. s. 20.50; North Chelmsford, Cong. s. s. 11; Oxford, Cong. s. s. add'l, 1.0c.; Plympton, Cong. s. s. 3.25; Rockport, 1st Cong. s. s. 22; Rowley, Cong. s. s. 5; Royalston, s. s., by Frank W. Adams, Tr., 13.25; Saxonyville, Ortho. s. s. 2.25; Sherborn, 2d Cong. s. s. 10; Somerville, Winter Hill, Broadway Ortho. Cong. s. s. 20; Spencer, John B. Starr, 5; Stoughton, 1st Cong. s. s. 8.55; Tyngsboro, Evan. s. s. 2.67; Wellfleet, Cong. s. s. 7.50; West Boylston, Abbie M. Lovell's class in 1st Cong. s. s. 1; West Brookfield, Cong. s. s. 7; Westhampton, Cong. s. s. 8.25; Westport, Pacific Union s. s. 2.80; West Springfield, Cong. s. s. 7; Whitinsville, Cong. s. s. 25; Williamsburgh, 1st Cong. s. s. 12.24; Wilmington, Cong. s. s. 5.35.—**683.95.**

RHODE ISLAND.—Olneyville, Ezra Gifford, 1; Providence, Beneficent Cong. s. s. 18.15; Pilgrim Cong. s. s. 10; a Friend, 50c.—**29.65.**

CONNECTICUT.—Andover, Thomas C. P. Hyde, 4; Birmingham, Cong. s. s., Miss M. Curtiss, W. A. Shelton, C. W. Shelton, M. J. Shelton, 25c. each; East

Avon, Cong. s. s. 5; Goshen, Cong. s. s. 5.15; Groton, 1st Cong. s. s. 8.25; Hartford, Warburton Chapel (Mission) s. s. 25; Hebron, 1st Cong. s. s. 3.25; Lebanon, Exeter ch. and so. 6.02; Manchester, 2d Cong. s. s. 10; Manchester Centre, Cong. s. s. 8; Milton, Cong. s. s. 2; Morris, Cong. s. s. 5; New Haven, 3d Cong. s. s. 14.08; North Haven, Cong. s. s. 10; Norwich, 1st Cong. s. s. 11.55; Plantsville, Cong. s. s. 13.15; Portland, 1st Cong. s. s. 10; Rocky Hill, Cong. s. s. 5; South Windsor, 1st Cong. church, 6; Sprague (Hawley), Cong. s. s. 10; Terryville, Cong. s. s. 12; Thompson, Walter, and Fanny C. Tallman, 1; Woodstock, Cong. ch. and so. 11.—**186.45.**

NEW YORK.—Berkshire, 1st Cong. ch. and so. 5; Brooklyn, Grand Avenue (Mission) s. s., add'l, Annie Schrantz, 12c.; Champlain, 1st Pres. s. s. 27.41; De Kalb, Pres. s. s. 5; East Ashford, Union s. s. 2.25; Lafayette, Cong. s. s. 8.75; Lancaster, Pres. s. s. and Champlain mission school, 16; Morrisania, 1st Cong. s. s. 4, 2d Cong. s. s. 1.80; New York City, Dobb's Ferry, Pres. s. s., add'l, 5; North Walton, s. s., by E. A. Smith, 7.50; Ogden Centre, Pres. s. s. 4.25; Oswego, Cong. s. s. 6.47; Rensselaer Falls, Cong. s. s. 4.15; Rochester, Plymouth ch. s. s. 25; Upper Aquebogue, Cong. s. s. 10.—**132.20.**

NEW JERSEY.—Bloomfield, Westminster Pres. s. s.—**\$5.50.**

PENNSYLVANIA.—Farmington, Cong. s. s. 2; Mahanoy City, Welsh Cong. s. s. 11.33; Manchester, Pres. s. s. 4.50.—**17.80.**

NORTH CAROLINA.—Chapel Hill, Helen R., Mary E., Grace L., Lily F., and William F. Brewer.—**50c.**

OHIO.—Burton, Cong. s. s. 3.25; Cincinnati, Welsh Cong. church, 23.17; Cleveland, Julia, Johnny, Allen, and Mary Severance, 2; Fitchville, 1st Cong. s. s., add'l, 40c.; Granville, Pres. s. s. 6; Lock, 1st Cong. s. s. 3; Mansfield, Cong. s. s. (24.50 less 1.22 disc't), 23.30; Montgomery, 1st Cong. s. s. 2; Oberlin, 2d Cong. s. s. 20; Paddy's Run, Cong. s. s. 11.70; Storrs Township, Cong. s. s. 4.51; Warren, s. s., by W. B. Bailey, Sup't; Wayne, 1st Cong. s. s. 10.—**110.33.**

ILLINOIS.—Batavia, Cong. s. s. 9.50; Byron, Cong. s. s. 3.15; Chicago, New England Cong. s. s. 7.55; Clinton s. s. 5.73; Memorial Cong. s. s. 5; Crystal Lake, Cong. s. s. 3.35; Elgin, Infant class of Cong. s. s. 3; Evanston, Cong. s. s. 10; Forest, Cong. s. s. 3; Lacon, Cong. s. s. 3.10; Onarga, Cong. s. s. 1.30; Ontario, Cong. s. s. 3; Ottawa, 1st Cong. s. s. 6; Polo, Ind'l Pres. s. s. 4.27; Port Byron, s. s. 1.85; Princeton, Cong. s. s. 5.41; Quincy, 1st Union Cong. s. s. 10; Rockford, 2d Cong. s. s. 2.50; Waukegan, Pres. s. s. 10; Waverly, Cong. s. s. 3.25.—**126.96.**

MICHIGAN.—Charlotte, 1st Cong. s. s. 5.05; Fentonville, Pres. s. s. 2.25; Flint, Willie Walker and a few mates, 1; Hillsdale, a class of small boys in Pres. s. s. 1; Kalamazoo, Plymouth Cong. s. s. 5.70; Leeland, Cong. s. s. 5; Richland, s. s., by C. L. Barratt, 5.40; Saginaw City, Frederick, Barbara, Kate, Charles, Julia, Nelly, and Willie, 1 each, C. D. Little, Mrs. C. D. Little, and Eliza A. Little, 1 each.—**35.10.**

MINNESOTA.—Cottage Grove, 1st Cong. s. s.—**6.75.**

IOWA.—Dubuque, 1st Cong. s. s. 6; Durant, some of the "Little Ones," 1.25; Grinnell, Cong. ch. and s. s. 10; Kossuth, 1st Pres. s. s. 5; Long Creek, Welsh Cong. ch. 2.50; Marengo, 1st Pres. Society s. s. 3.42; Wyoming, s. s., by W. T. Fordham, 7.—**35.17.**

WISCONSIN.—Alderly, Cong. s. s. 2.50; Beloit, 1st Cong. s. s. 8; Harvey C., 53c.; William P., 53c.; Runsell I., 52c.; Dexter Clary Strong, 52c.; Bosobel, Cong. s. s. 7; Columbus, Cong. s. s. 3; Fort Howard, Cong. s. s. 3; Lake Mills, Cong. s. s. 2.50; Watertown, Cong. s. s. 10.—**38.10.**

MISSOURI.—Kansas City, "L. G. B."—**50c.**

KANSAS.—Emporia, Pres. s. s. 2; Fort Scott, Cong. s. s. 4.50.—**6.50.**

OREGON.—Albany, Cong. s. s.—**4.00.**

COLORADO.—Central City, Cong. s. s.—**2.00.**

CALIFORNIA.—San Buenaventura, 1st Cong. s. s.—**10.90.**

CANADA.—Province of Quebec, Eaton, Cong. s. s. 3.25; "Golden Link," 2.75.—**6.00.**

Amount received in February, 1,715 94  
Previously acknowledged, 4,084 38

**Total, to Feb. 28th, 1871, \$5,810 32**



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